

The First STATE
OF
Mahumedism,

BEING
An exact Account of *MAHOMED*,
the Author of the *Turkish* Religion.

His Prophecies about his coming, Pedigree, Parents, Tribe, Birth, Education, Marriages, Filthiness of Life, pretended Revelation, Retirement, Collections and Composure of his *ALCORAN*, of his Conventicles at *Mecca*, where he gained his first Profelytes, &c.

Likewise a Relation of his Disputes with the *JEW*S, of his Wars, of the Propagation of his Doctrines, of his Paradises and Miracles, with the Remarkable Passages of his Death.

To which is added
The State and Condition Christendom and Christianity was in at that time.

The Second Edition.
By the Author of the Present State of the *Jews*.

LONDON,
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To the Right Honourable

Sir JOSEPH WILLIAMSON,
Principal Secretary of State,
One of His Majesties most Honourable
Privy Council,
&c.

Right Honourable,

I *Here present your Honour
with a short and plain Account
of the onely great Impostor,
that ever continued so long
prosperous in the World. The
consideration of whose Mean Original,
Sudden Progress, and Present
Grandeur, may justly awaken
all Christian Magistrates into
a timely suppression of False
Teachers, though never so
despicable in their first Appearance,
lest (like Mahumed)*

A 2 *they*

The Epistle

they second Heresie with Force,
and propagate Enthusiasm with
Conquest.

*If you can have leave from
your Great Affairs to peruse the
following Papers, your Honour
will find the Account they give
of Mahumed and his Doctrine,
to be free from many ridiculous
but usual Stories concerning them
both; which the present Ma-
humedans laugh at, as the ma-
litious Inventions of the Enemies
of their Prophet. And though
many odde things are here set
down of this Impostor, yet they are
all own'd by his Sectaries, and
urged as proofs of his Divine
Mission.*

But

Dedicatory.

But that for which to my self I seem least accountable, is the giving your Honor the trouble of this Address; which indeed you have drawn upon your self, by your too great Candor and Generosity toward former Instances of this Nature. Besides, Accounts of this kind ought in my judgment to be presented to Persons who have Abilities as well to Correct what is Erroneous, as to Patronize the Truth.

Accept this, S I R, as a sincere Testimony and Confession of my Gratitude and Affection, and you oblige me to be for ever

Your Honours

Most Humble and most Obligated Servant,

LANCELOT ADDISON.



TO THE
READER.

I Have taken some care fairly to report the things relating to *Mahumed* and his Doctrine, and to free both from many fabulous passages have been long currant in their Story. That I have made the same publick, was with no other purpose than to let you know *what manner of person Mahumed was, with whose Cursed Doctrine the greatest part of Mankind is at this very day so egregiously besfooled.*

THE

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- C H A P.

Lucy

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C H A P. I.

Of the Name of Mahumed, and the pretended Prophecies declaring his coming.



Some men (saith Rabbi Jose) have brave Names, but mean Actions; some brave Actions, and mean Names; and some both brave Names and Actions. In the first number *Mahumed* may not unfitly be reckoned, who in excellency of Name, was second to none, and yet in depravity of Manners had few equals. For we are assured by the Learned in the *Arabian* Language, that *Mahumed* comes of a word signifying *Praise* and *Honor*; and that this Notation of his Name, was but a presage of his future Actions, whereby he merited and purchased both. Others say, *Mahumed* imports *Thanksgiving*; which is to be understood, with respect to their duty of Gratitude, who believe he procured great benefits for them. And that there might want nothing of lucky *Abodement* in the Name of this Great Impostor, some of his

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flattering

flattering Doctors Paraphrase it by *A Man of Desires*, which in Latin we may call *Desiderius*. And this notice of the Name they confirm, by a Sacrilegious application of the 7 verse of *Hag. 2.* to *filthy Mahumed*, which was solely intended of the most *Holy Jesus*.

As to the Writing and Pronunciation of this Name, there wants not variety, both among the *Greeks* and *Latin's*: some spelling it *Machumet*, and *Machumeth*; and others *Mohummed*, and *Muhammud*: but as to the *Moors* (whom we are chiefly to follow in this matter) those of *Barbary* both Write and Pronounce it, *Ahmet*, a Name familiarly given to their Sons, as votive of their Virtues, and commemorative of their Prophet. But though the Name of *Mahumed*, or *Ahmet*, be now of very ordinary and common usage among the *Musulmin*: yet it was of old a very great secret, and not lawful for any to bear, whom they did not conjecture might prove to be that Prophet, whom (they now say) was ever expected by them. And herein the *Muhumedans* produce a Tradition, which Age hath made Authentique among them, *How that there were but three Men who were ever known by the Name of Mahumed, before their Prophet; to whom their Parents gave this Name, in hopes they might prove that Apostle of God, whom they expected.* Now that the *Arabians* had a Tradition, that they should

should have an Apostle sent, unto them by the Name of *Mahumed*, seems not obscurely intimated by that severe Warning the false Prophet gave his followers, in the sixth Chapter of the *Alcoran* (styled the Chapter of *Arrah*) where *Mahumed* having commended those who fought in rank and file for his Law, he bids them, *Remember, that Moses said to his people, Ye shall do me (that is, Mahumed) no harm: ye shall know in the end, that I am the Messenger of God. But God seduced them from the right way, when they departed from obedience to his Commandments, he judgeth the wicked.* These are the express words of the *Alcoran*. But lest the single testimony of *Moses* should not be sufficient to procure belief to what he had said, he produceth *Christ*, speaking to the same purpose, *Remember, that Jesus the Son of Mary said, O ye Children of Israel, I am to you the Apostle of God, who hath sent me to verifie and confirm the old Testament, and to declare unto you, that there shall come a Prophet after me, whose Name shall be Mahumed, (saith Dy Ryers French Translation) whose Name is Achmed (saith another Translation of the Alcoran) that is, Mahumed.* Now if the old *Arabians* had not by some blind Tradition been taught to expect a Prophet under the Name we now speak of, it would have been infinitely below the cunning and

sagacity of this great Cheat, to have cited sayings of *Moses*, and *Jesus*, to a purpose of which they before had never had the least footstep or intimation. And I am induced to believe, that all this was occasion'd by some *Jewish* corrupt Gloss concerning the *Messias*, and a mistake about the promise of sending the *Holy Ghost*: for to this day, the *Mahumedans* apply the promised Mission of the *Paraclete*, to relate unto *Mahumeds* coming, and that in him it was certainly fulfilled. And that this may not be looked upon as a singularity of mine own, we find those Learned and Ingenious persons, who have given us an account of the *Mahumedan* Doctors in this particular, do always bring them in confirming the truth of *Mahumeds* Prophetick Office, by applying to him, what our Saviour spoke of the *Holy Ghost*, St. *John* 14. 16, 17. Though it is manifest to every attentive and sober Discerner, that there is not in that Sacred Text the least ground whereon to build such an extravagant conjecture. But yet we cannot deny the great subtilty of *Mahumed*, in making such pretended promises to have their accomplishment in his own message; as also in making use of a dark Tradition, received of the *Arabians*, concerning their promise of an Apostle. And I take the crafty management of the said Tradition, to have been the first Engine of raising *Mahumed*

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to the reputation of a Divine Messenger. Though it cannot be denyed, but he was a Man of so great assurance, that if he had not been assisted with any such Tradition, his *Ambition* and *Hypocrisie* would sufficiently have tempted him to aspire both to a Prince and a Prophet, as we may show in due place.

But yet for all this, I find not *Mahumed* very forward in justifying his pretences upon the score of Predictions concerning his coming, though his Doctors are very zealous in asserting his Apostleship, upon the account of Prophecies, among which they reckon the words of *Moses*, *Deut. 33. 2. The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran.* The *Mahumedan* Doctors from hence conclude of a triple manifestation of God to Man: First, by *Moses* at Mount *Sinai*; Secondly, by *Christ* at Mount *Seir* in *Palestine*; and lastly, at *Paran* by *Mahumed*, which (they say) is a great Hill near *Mecca*. By the first, he sent the Law; by the second, the Gospel; by the third, the *Alcoran*. The same *Mahumedan* Writers most Blasphemously abuse the second verse of the 50 *Psalms*, to the coming of their Apostle; because in the *Syriack* there is found the word *Mahmud*, which they absurdly, and against all sense of the words, interpret *Mahumed*. Though

either in the *Hebrew* Text, or in the signification of the *Syriack* word, there is not the least bottom to support so wild a fancie ; as Men excellently versed in both Languages have made it plain. But not to pursue this remark any farther, I shall dismiss it with observing, that the great Parasites of *Mahumed*, according to his threefold state, assign him a triple Name ; and that during his abode upon Earth, he was called *Mahumed* ; and in Paradise, *Alvatrasim* ; but ascending thence into Heaven, he was there saluted by the Name of *Achmed*. For an account of which variation, I leave the Reader to *Mahumeds* wise Interpreters.

C H A P. II.

Of Mahumeds Pedegree, Parents, and Tribe, &c.

HAVING (in the antecedent Chapter) with equal brevity and plainness, set down what more egregiously imported the Name of *Mahumed*, and intimated the Holy Scriptures that are forced to insinuate his being designed for a Prophet ; I shall endeavour, with the same perspicuity and shortness, to give an account of his Parentage.

And

And not to engage in the differences which in this concern are to be met with, between the *Saracen* and Christian stories; I shall through this whole discourse chiefly adhere to the former, as being in all likelihood more competent to furnish us with *Mahumed's* Legend; whose rise we shall take from the place of his Nativity, which is not a little controverted by the *Persian* and *Arabian* Writers; both being desirous to have him spring from their own Nation, and to be honoured with his Genealogie. But the prevailing opinion makes him a Native of *Mecca*, a known Town in *Arabia the Happy*. Where his Pedegree is unanimously derived from *Ismael*, who according to *Jo. Andreas Maurus*, married an *Ethiopian* Idolatress, by whom he had Twelve Children; namely, *Nabayath*, *Caydar*, or *Kedar*, *Abdael*, *Nabsam*, *Masna*, *Doama*, *Massa*, *Hadab*, *Thema*, *Jackour*, *Naphis*, *Redma*. These being dispersed through *Arabia*, *Armenia*, *Persia*, took after their Mother, and became great Patrons and Propagators of Idolatry. Some of them Worshipt the Sun, others the Moon, others Fire, and others the Angels. But one of the Brothers is said to have fallen so greatly enamour'd of the Tree *Betn-lamar*, that he made it his God; and another is said to have been no less transport-ed with zeal and affection toward an old Idol, called *Bohinun*. But those of their Relati-

ons who kept their Paternal Habitations at *Mecca*, remained constant Votaries to the Idol *Allech Alleze*; of which in due place. But to proceed. *Ismaels* Children being dispersed, as aforesaid, his second Son *Caydar* returned, and settled at *Mecca*, (as most assure us) where his Posterity continued two thousand eight hundred years; for so long the *Mahumedans* derive their Prophets descent from this *Caydar*. About which period, there hapned to be born one *Abdalla*, who by a general agreement of the *Saracen* Histories, is concluded to have been *Mahumeds* Father. *Abdalla* signifies, (say the *Moors*) *The servant of God*; among whom it is an usual Name, and often given to the Christian Renegado's, as the signification of the happiness of their Conversion, as they vainly imagine. This *Abdalla* was sorely persecuted (saith *Elmacinus*) by the *Jews*, because he was a very warm and sturdy assertor of Idolatry. He was the Son of *Abdolmutleb*; who, in a fit of zeal, is said to have vowed to sacrifice him to God, if he should be the Father of ten Children; or, succeed happily in digging the Fountain *Zemzem*. But *Abdolmutleb* having obtain'd his request, was very loth to sacrifice his *Abdalla*; whereupon, he resolved to commute, and redeem him with an Hundred Camels. *Abdalla* being thus delivered from the rash vow of his Father, was at yeats of
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Maturity married to one *Hemina*, the Daughter of *Vabebus*, the Son of *Abdamonafus*. But here it must be confessed, that there has been no small difference about *Hemina's* Parents; some making her to be the Daughter of *Hayab*, and *Halima*, who dwelt not far from *Mecca*. But there are some, who make *Hemina* to be the Daughter of one *Guabbín*, a perverse Jew; but *Jo. Andreas Maurus*, who had been a *Moresco Alfaqui*, or Priest, and had no doubt fair opportunities to be informed of the descent of *Mahumed*, though he makes *Hemina* the Daughter of *Guabbín*, yet he speaks not a word of his Religion. The *European* story of *Mahumed* makes him descended of a *Pagan* Idolater, and a Pervicacious Jew; though I am inclin'd to a contrary opinion, from the Antipathy between the old *Arabians* and the *Jews*; which was so irreconcilable, that it can scarce be fancied they should take one another in Wedlock. And this antipathy arose, especially from the different nature of their Religious Rites; the one being punctual observers of Unity in the God-head, and the other given up to Polytheism. Besides, both the old *Arabian*, and the *Jew*, were at that time equally cautious not to mingle and confuse their Tribes by inter-Marriages one with another, and much more with those of a different Tongue and Religion; which tempts me to
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believe, that the story of *Mahumeds* Mother being a Jew, is fabulous, and without warrant. Nor is their Tradition any more Authentique, who make him of a very mean and contemptible Extraction: for the *Arabick* Authors, *Albunafar* and *Elmacinus*, make him not ignobly descended; and *Erpenius* calls it a vulgar error to opine otherwise. 'Tis true, *Mahumeds* Family was sunk very low, and had a long time been under the great inconveniences of a narrow Fortune: but this had not forfeited the Honor of their *Descent*, or lost them the reputation and credit of *Nobility* among their Tribes. In whose propagation, and distinction, no Nation have been ever more scrupulous and careful, than the old *Arabian*. Having been ever vigilant, lest by Foreign Marriages their Tribes and Genealogies should receive disturbance and interruption. And therefore either out of imitation, or emulation of the *Jews*, they preserved the Law of Marrying within their several and distinct Casts.

Hottinger tells us, out of *Ibu Chalican*, a famous *Arabian* Author, that *Eminal*, the *Prophets* Mother (upon whom (saith *Chalican*) be *Peace*, and the *Prayers of God*) sprang of the *Koraishtes*: where I cannot omit to tell my Reader out of *Hottinger*, as he doth me out of *Ibu Chalican*, that it was the Custom of the *Arabians*, to signalize their Tribes for
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some Vice, Vertue, or Skill, &c. Thus the Tribe of *Thoal* was known by the Name of *Good Marks-men* ; insomuch, that one who drew an Arrow well, was Proverbially said to be as good an Archer as *Thoalus*. The Tribe of the *Gare's*, by reason of their numerous Riches, were called the *Wealthy*. But the *Koraishtes*, from whom *Mahumed* descended, was known by the Title of *Noble*. Now among the *Arabians*, the *Koraishtes*, and *Nabatæ's* made up the extremities; the one being esteemed the most Honourable, and the other the most Vile among the Tribes : whereupon, they used by way of Proverb, to signify the lowest and highest rank of Men, by saying, *From the Nabatæ's to the Koraishtes*: from the later, *Mahumed* undoubtedly derives his Parentage; and from them too he received his greatest opposition, none more stubbornly resisting his designs, as scorning any of their Lineage should set up for an Impostor and Tyrant; for so they accounted all who spoke against their Idol, and under the pretence of Religion sought for Empire.

C H A P. III.

Of Mahumeds Birth and Education,
&c.

HAVING taken this short prospect of *Mahumeds* Pedegree, our next step is to his Conception and Birth; for the *Arabians* are so punctual in his Legend, that they tell us the time of his Conception, and that it was upon a Friday, in the Month *Dulhajah*, when God (say they) transmitted *all his secret light* by *Abdulla*, into the Womb of *Hemina*. And albeit we meet with no discord as to the Day and Month of *Mahumeds* Conception, yet Writers are not so well agreed as to the Year of his Birth, which some place in the 571, others in the 570, but the most in the 620 year of Christianity. And notwithstanding this difference among Chronologists about the date of the false Prophets Nativity, yet the general opinion of the *Saracens* makes him to be born upon a Monday, and that his Nativity was attended with many Miracles, whereof Seven were more egregiously remarkable, and follow in this order.

1. His Mother *Emina* was free from all those

those pains when she bore him, which are incident to all other Women in Childbirth.

2. She felt no anxiety, nor trouble of Mind, nor apprehension of danger, as is usual to the rest of her Sex in that condition.

3. *Mahumed* being pulled from his Mother, fell upon his face, by that humble posture to testifie his Worship to God; and while he was thus prostrate, he cryed out, *O Mother!* and then lifting up his head, he spoke these words distinctly; *I declare, That there is no God, except the one true God, and that I am his Legat.*

4. *Mahumed* was born Circumcised, as *Adam*, according to the *Jews*, was created.

5. From the minute of *Mahumed's* Birth, the Devil and his Angels were excluded Heaven. Now the meaning of this Miracle, depends upon this story: *The Moors believe that the Devils were wont to ascend into Heaven, and to hear the private discourses of the Holy Angels, and to steal away their sayings; but when their Apostle Mahumed was Born, they were forbidden to ascend any longer. Upon this suddain exclusion, they repair to A. blisus the old Devil, and made him acquainted with what had hapned; and how they were debarr'd all future entrance into Heaven: upon which tydings, he order'd them to compass the Earth, from East to West, and to observe what new thing had last falln out.*
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They obey'd his command, and journeyed up and down, till they came to Mecca, where they came to an House that was environed with Angels, out of which a fire ascended up to Heaven, and the Angels likewise in a contiguous order. Upon this discovery, they return'd to Ablisus, whom they told what they had seen; who at the hearing of the story, gave a sudden and fearful shriek, saying, A sign is gone out, whereby we are admonished, that God will have mercy upon the Sons of Men, and therefore we are forbid to ascend Heaven.

6. His Nurse *Alima* had been always dry of one Breast; but she no sooner began to give *Mahumed* suck, but it was as full of Milk as the other.

7. At his Birth, a voice was heard from the four corners of *Caaba*; from the first was heard, *Preach, the truth is come, and no lye will appear, or return.* From the second it was said, *Now cometh an Apostle of your selves, with whom is the mighty.* From the third was heard, *Light, and a manifest Book is sent unto you from God.* And from the fourth corner issued these words, *O Prophet, we have sent thee to be a Witness, Evangelist, and Monitor.*

These are the seven Wonders, which are confidently maintained to have hapned at *Mahumed's* Birth; in whose larger relation so many Blasphemies are to be met with, preferring

ferring and extolling this wicked Mifcreant above our moft bleffed Saviour , that I was afraid to give them a Transcription. But it need not create our wonder , that the *Mahumedan* Doctors fhould be thus large in the Encomiums of their Apoftle, when as ftrange things are attested of St. *Francis* , by the Friars of his Order ; and alfo by the *Dominicans*, in praise of their Founder. But weary of this palpable trash , I leave it, to come to the time of *Mahumeds* Birth ; which I find generally fixed by the *Moors*, in the 620 year of our Salvation. His Father dyed (fay fome) within two years after he was born ; and others affirm , that he was a *Posthumus* , and that before he was two years old, he was left an Orphan : but his Mother , tender of her Sons welfare, and by the fatal tokens of her Distemper, perceiving a few days would put her in an utter incapacity of looking after his Education , ſhe preſently ſent for his Nurſe *Lala Alima*, to whoſe care ſhe moſt affectionately recommended young *Mahumed*, whom at the ſame time ſhe bequeathed to *Hanza* , her Husbands Brother, who bore the charge of his *breeding*, till he was ſixteen years old. And indeed , the Poverty of *Mahumeds* Parents had left him ſo devoid of ſubſiſtance, that if his Uncle had not taken him into his Tuition, he had certainly (as we now ſpeak) come to the Pariſh. But *Hanza* having brought

brought him up to such years of discernment, as he was fit to shift for himself; and being not able, or unwilling to be at farther charge with his Nephew, he expos'd him to sale in the open Market; where one *Abdael Mutalib*, liking the complexion of the youth, bought him of his Unkle. By his new Patron, say some, he was at first employed in very inferiour Offices; till *Abdael Mutalib* perceiving in him a more then ordinary Ingenuity, and sharpness of Wit, rais'd him to employments more agreeable to his Temper. And being a Merchant, sent him to negotiate his Affairs abroad, and by the first *Caravan* or *Casila*, dispatcht him his Factor; in which capacity he so well acquitted himself, that he no less advanced his Masters Trafique, then his own Reputation. In this way of business he continued till he was 25 years of age; at which time his Master dyed, and *Mahumed* managed his concerns so well, that some say he succeeded him both in his Trade and Bed. For through carefulness in his Mistresses businesses, say some; or through Sorceries, say others, he so gain'd upon her affections, as that at last she took him for her Husband. This Womans Name, say the common stories of *Mahumed*, was *Gadisba*, of the same Tribe with himself, and one who was both very beautiful and wealthy.

And though what has now been spoken
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concerning *Mahumeds* Education and Marriage, has passed very currant in the *European* Accounts of him; yet I find it much otherwise related out of the *Saracen* Writers of his Life: of which, take this short report.

Mahumeds Father dyed two Months before he was Born; and his Mother, when he was six years of age: his Unkle *Abdolmutleb* received him into his tuition upon his Mothers death, who survived her about two years; and he dying, *Mahumed* fell into the care of his Unkle *Abutabeb*, with whom he lived till he was fit to be disposed of in Marriage: but both his own, and Unkles fortunes, were at that time so low, that they wanted where-with (according to the ancient custom) to purchase him a Wife. Whereupon, *Abutaleb*, and his Wife *Atechna*, resolved to send him abroad with the Caravan that went for *Syria*, and to entrust him with the management of a small Adventure; hoping by this means to lay the beginning of his future welfare. And they were the more inclined thus to put their Nephew into the World, by reason of his inclination to Merchandise; as also that they saw in him such a composed Government of himself, as promised him a fair acceptance with whomsoever he should happen to converse. But how *Mahumed* performed his journey into *Syria*, and what therein befel him, we shall sum up in the

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next Chapter , and conclude this with two Miracles that hapned to him when a Child. When *Mahumed* was with his Nurse *Alima*, and about four years old , going with his Nurses Sons into the field to fetch home the Cows (saith his famous Legendary *Abunazar*) the Angel *Gabriel* came unto him in the likeness of a Man cloathed with a snow-white Garment ; and taking him by the hand , led him behind a little hill , where with a razor he opened the Childs breast , and took out his Heart , and let out of it a small quantity of black water ; which, according to the *Moors* , is the matter by which the Devil tempts Men. From whose temptations *Mahumed* was for ever delivered, after the Angel had taken away this Core. This being done , *Gabriel* put the Boys Heart into its place, and the Wound immediately closed and healed up. Another passage (which *Abunazar* calls a Miracle) was, that of the Monk *Bokira* ; who, as *Mahumed* came to *Bozra* , went forth to meet him , and spoke openly , *how that some great thing* (pointing at Mahumed) *would be done by that Boy : and that his fame should spread from East to West.* And the Monk having said thus , *Mahumed* (saith his Legend) was covered with a Cloud, to the astonishment of all that beheld him. I shall not remark any thing upon these two stories, but leave it to the judgment of every Reader.

Reader. Only give me leave to take notice, that whether such things really hapned, or not, it matters not much, while they are confidently believed by the *Mahumedans*, and entertained as no frail arguments to prove the excellency of their Prophet.

C H A P. IV.

Of Cadigha's Dream ; how Mahumed became her servant. How he was sent into Syria by the Caravan; what hapned to him in his Journey.

HAVING heard how *Mahumed* was under the Tutorage of his Unkle *Abntaleb*, and his Aunt *Atechna*; and how they were unable to prefer him, by reason of the narrowness of their fortunes; as likewise of their intent to furnish him with an Adventure to go with the *Casila* into *Syria*: my Author tells me, that the better to equip him for that journey, they resolved to place him with one *Cadigha*, a Woman of singular probity, and one observed to be very succesful in her Trading into *Syria*, whither she was shortly to dispatch a Caravan. To this Gentlewoman *Abntaleb* and *Atechna* addressed

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themselves in the behalf of their Nephew; expressing a great desire to have him go as her Servant into *Syria*. *Cadigha* accepted their profer, having thereunto been disposed by a Vision, or Dream, which was thus: *Cadigha* being one night in her bed, in a Vision, saw the Sun descend from Heaven, and entring into her House; whose splendor so diffused it self, that not a House in *Mecca* but therewith was enlightned. *Cadigha* awakening, began to ruminate upon the Vision; and being therewith not a little startled, communicated it to her Uncle *Varka*, who being a great expounder of Dreams, gave hers this Interpretation: *viz.* *That in the last days a Prophet should come, who was to be her Husband*; concerning whom, *Cadigha* asked her Uncle of what City he should be? who answered, *Of Mecca*. Of what Tribe? *Of the Caraishtes*. Of what Family? *Of the Haschims*. What is his Name? *Mahumed*. These things were much noised abroad; and coming to the knowledge of *Abutaleb*, and *Atechna*, did much heighten their expectation of their Cousin, in whom all the abovesaid circumstances did concenter. And some say, that this was the occasion of their desire to place him with *Cadigha*, and of her receiving him into her service. But she suppressed her design to Marry him, till she might see his management
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in the *Syrian* journey, whither she resolved to send him. Yet as an earnest of her respect and affection, she gave him double wages, and some other testimony of her good liking; which was granted to none of those who went the same journey with more considerable trust. For *Mahumed* is thought to have had no higher employment in the Caravan, than to drive the Camels. *Abutaleb*, not a little elevated with *Cadigha's* grant to entertain his Nephew, instantly had him to her house, enjoyning him *fidelity*, *diligence*, and *obsequiousness* in his service; as the most probable means to advance him in his Mistress's favor. When *Mahumed* came to *Cadigha's*, he sat down at the door, and fell very pensive; the tears flowed from his eyes; and being in a deep melancholy and sadness, the Angels therewith were so much affected, that they also wept (saith the story) to see him so dejected. But the Caravan having their dispatches, the *Amir-Alkipha*, or Captain thereof, commanded all that were to go along with him to appear in their journeying habits by such a day. *Mahumed*, according to his inferiour condition, put on the Habit of a *Camelero*, but not without great resentments, wishing his Parents were alive to see their Son thus dressed up in a Slaves habit. In his journey to *Syria*, many strange passages are said to have befallen him;

but one more remarkable then the rest, is thus related : The Caravan coming to the Cottage of an old Hermit, where they used to refresh, all the men went into the Hermitage, leaving *Mahumed* abroad with the Camels. The Hermit asked if all the Company were there ; 'twas answer'd, all except a poor Boy, whom they had left with their beasts : whereupon, the Hermit stepping out , brought him in ; and inquiring concerning his Countrey, Parentage, and Name, and being fully informed of each particular thereof, the Hermit openly told them, *That he was the Apostle of God* ; and then with a loud voice added these words ; *There is no God, except God, and Mahumed his Prophet.* Then the Hermit took the youth, and making bare his shoulder, shewed them the privy Mark of a Prophet imprinted upon him ; and concluding with high enlargements upon his commendation , and of the great things in process of time that should make up his Atchievements. *Mahumed* soon found the good effect of the Hermits expressions, in the carriage of the *Amir-Alkipha*, which was so changed toward him, that often he became his Companion : but once more especially , when he took him with him to a Synagogue of the *Jews* , to see the custom and fashion of their Service ; where *Mahumed* was no sooner entred , but the chains in which their Lamps

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and Candlesticks were hung up , upon the sudden broke, and fell to the ground. The *Jews* being greatly affrighted with this accident , consulted their Rabbins what it might bode : who returned this answer ; *We have found (say they) in the Law, that in the last times, a certain Man shall come, called Mahumed ; and that when ever he shall be present at our Feasts , this thing shall happen : and for ought we know, he may now be here , and therefore let search be made, to find and destroy him.* This we have recorded by that most egregious Trifler *Abunazar*.

Now *Mahumed* being acquainted with the *Jews* design against him, as he was bethinking himself of an escape, two Angels (saith the story) suddenly took him upon their wings, transported him to *Mecca*, where having spent some few days in the conversation of his friends , the Legend tells us , he went to his Patroness *Cadigha*, to whom having given an account of his journey, he demanded his Wages ; telling her withal , that his Uncle and Aunt had much upbraided him with despondency of Mind , *That he had made his address of Love no sooner.* Here, forsooth, he bowed his head, blusht, and made a stop. But *Cadigha* understood his meaning ; and told him , *That as for his wages, it amounted to so little , that it would not do him much service ; but (saith she) I will look out a Wife*

for thee, one who is the most Noble, Beautiful, and Rich among the Meckezees, and whom the Arabian Princes have courted to Marry. The only blot in her character, is, the miserable Death of her first Husband; and if this could be past over by him, she was at his service. With this large declaration of *Cadigha's* respect, *Mahumed* was dismiss'd; who coming to his friends, communicated with them the whole matter. They transported with the proser, thought of nothing but its accomplishment. And to that end, sent *Mahumed* back to *Cadigha*, to let her know, that he was wholly at her disposal and devotion. The Marriage was soon compleated betwixt them; which brought *Mahumed* a fair Wife, a great Estate, and no little esteem. And now we have the Impostor in Wedlock, being aged twenty four years, five months, and eight days. His Marriage was celebrated on the same day of the week on which he was born. By *Cadigha*, *Cadijah*, or *Gadisa*, (for all signifie the same Woman) he had seven Children; three Sons, namely, *Kalem*, or *Cassin*, (an usual Name among the present Moors) *Taber*, and *Mader*; who all dyed when young. He had also four Daughters, to wit, *Phatema*, *Zeyneb*, *Rakia*, *Omcalthum*, *Unicultum*. *Phatema* was married to *Ali*, *Zeyneb* to *Abalrebiah*, two Brothers; and *Omcalthum* to *Ibu Affar Ottamaindi*, who upon the death of

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Omcoltum, married her Sister *Rakia*. The three first were all married upon the same Friday. But among all his Daughters, *Phatema* was his *darling*; and for her virtues, is so highly esteemed by the *Mahumedans*, that they number her among the principal women, and compare her with the Blessed Virgin. Among Men, many have been famous (say the *Mahumediſts*) but among Women, these four are reckon'd for the chief; namely, *Asiah* the Wife of *Pharaoh*; *Mary*, the Daughter of *Imram*; *Cadigba*, the Daughter of *Chowailedi*; and *Phatema*, the Daughter of *Mahumed*, whom we find giving her this Encomium: *Praises be to God, who hath made thee like the Lady of the Women of the Sons of Israel*, that is, the Blessed Virgin. This commendation was delivered of her, upon the occasion of a supposed Miracle: of which an account will be given in the Chapter of Miracles. *Mahumed* lived with *Cadigba* twenty two years in Matrimony, and dying at *Mecca*, she left her Husband great store of Wealth: for she was exceeding rich, as is plainly to be collected from the Prayer made by *Abutaleb*, when he married *Cadigba* to his Nephew; which for its rarity I have here inserted.

Praised be God, who has chosen us out of the stock of Abraham, and made us of the lineage of Imael, and hath given us the Holy Country,

Country, and the House to which Pilgrims resort from every quarter, and hath made us Judges among men. Furthermore, who has chosen my Cousin Mahumed, the Son of Abdollahi, whom none of the Noble Koraishtes can equal, nor be laid in the scales with him, for goodness, worth, understanding, glory, sharpness of wit. And although he be poor, (for certainly Riches are a shadow that passeth away, and a loan that must be restored) yet is he in love with Cadijah the Daughter of Chowailidi, and she with him; and whatever portion is desired, I take it upon my self. This I find called a Prayer; but I leave the Ingenious Reader to give it a Name.

C H A P. V.

Of Mahumeds Second Marriages, filthiness of life; Revelations pretended to justify his looseness.

Mahumed, whom his Sectaries are not ashamed to declare to have been insatiably given to Venery, married several other Wives besides Cadigha; as Aijfscha or Axa the Daughter of Abnbecer, and Semda, the Daughter of Zamem, and Hafeza the Daughter of Homar. These are upon record; and

and it is certain he had several others, besides very many Concubines. And though he confined his Profelytes to four Wives, yet he laid not any such restraint upon himself; having received a license from *Gabriel* to marry as many as he pleased, and a power to Divorce them when he listed. But it gave no small scandal to the *Moors*, when he gave it out, that to have as many Wives as he pleased, was an indulgence granted him in particular, in token of the affection God bore him above other Men; which blasphemous assertion, was out of fear tamely yielded to by his timorous Adherents. So that when ever *Mahumed* had a mind to a new bed-fellow, the Angel *Gabriel* brought him a Revelation for so doing. But all this would not appease the anger his Wives had conceived against the naughtiness of his carriage; especially in point of his unequal conversation with them, contrary to Matrimonial Contract: which *bone of contention* was quickly hurled out of doors, by a voice sent from Heaven to ratifie what he did; in which also his Wives were enjoined to surcease all murmuring against his actions, and to make a total resignation of themselves to his pleasure. And what was yet more severe, he pretended a command from God to prohibit his Wives to marry after it was his mind to divorce them, and that upon pain

pain of Hell , they should never know any man but himself.

Now though I am weary of this despicable stuff , yet farther to illustrate *Mahumeds* unclean Genius, and the bold miscreancy of his spirit , we find that he denied himself in no instance of lewdness , but that he intitled God to a special approbation thereof , and made it a divine testimony of the truth of his Apostleship. An example of what I now mention , is to be met with in the story of *Marina* , a Jewish Damsel of about fifteen years of age , with whom *Mahumed* fell so deeply in love , that he desisted not till he had wearied her into his embraces , by the most subtle importunities. But being surprised in the villany , by the waking jealousy of his Wives, *Axa* and *Hafeza* , he received from them a severe reprimend ; they telling him how ill it became a *Married man* , and a *Prophet* , to be guilty of advoutry. And it seems that *Mahumed* was so astonished with this reproof , and the consciousness of his own irregularity , that he gave his Wives all possible assurances of future amendment ; promising that if they would not divulge it , they should find greater pledges of his love than they had hitherto been acquainted with. They granted his request , upon condition , that if ever they found him guilty of the like fault , they would not only discover it ,
but

but repudiate his society. But his affections were still so warm toward *Marina*, and the jealousy of his Wives so diligent, that in a short time they took him in her company. Whereupon, they straightway repaired to their Fathers, with all those tokens about them of women who had repudiated their Husbands. This instantly took air, and the matter of *Marina* became Town-discourse; and a thousand evil things were now spoken against *Mahumed*, whose mind was seized hereupon with a strange despondency. And it is thought, that this had utterly forfeited him the reputation of a Prophet, had not *Gabriel* (as he pretended) brought him several Verses from God, to justify what he had done, and also to permit the *Moors* a liberty to embrace their she-slaves with as much freedom as their Wives (a custom not yet antiquated among the *Mahumedans*;) and to obstruct the future repining of his Wives, they were by a pretended Revelation, enjoined to be quiet and content. This was a very welcome Institution to the *Moors*, and very prevailing with them to accept him for their Prophet, who had such a care to gratify their lusts. And as to *Mahumed's* carriage with *Marina*, it was from Heaven declared to be no Sin; as likewise that his Wives were very criminal in taking notice of it, and divulging what he did in secret; and
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to restrain *Axa's* and *Hafeza's* vigilance and jealousy for the future, in finding out the carnality of their Husband, they were utterly forbid all such deportment toward him, and commanded presently to return home, penitent for what they had done, and to be content with such a share of his conversation and benevolence, as he should daigne to grant them.

By this subtle device, or rather diabolical hypocrisie, he re-gained his Wives; and not only appeased the *Moors*, but closely insinuated himself into their favour. To whom nothing was more acceptable, than *to have the Indulgence of their vile affections to be made an Article of their Religion, and a piece of their Worship.* And that this may not be imagined to be a meer calumny, devised by the enemies of *Mahumedism*, we find it recorded in the 66 Chapter of the *Alcoran*, where the Wives of Noah and Lot are produced as fearful examples of suffering punishment for not obeying their Husbands; and where Mahumed is also commanded not to deny himself in any thing, for fear of discontenting his Wives. The Fathers of *Axa* or *Aijscba* and *Hafeza*, are said to have humbly supplicated *Mahumed* to pardon their Daughters rashness and folly, in discovering his Filthiness; and that the *Moors* (upon receipt of a Law to embrace their slaves) surceased not

to reproach the said *Axa* and *Hafeza*, till they returned unto, and made their peace with the Prophet.

C H A P. VII.

Of Mahumeds retirement, and how he began his Sect.

I N mentioning *Mahumeds* Wives, and his deportment in Wedlock, we have been forced to run higher up into his Legend, than the designed Method will permit. Which cannot now be atoned for, but by confessing the fault, and following the rest of what hapned to him during the time he lived in Matrimony with *Cadigha*, which was from the 25 till the 38 year of his age. Most of which time he spent in a constant Trading from *Mecca* into *Syria* and *Persia*; which he never deserted till he was 38 years old: at which time he enter'd upon an Hermetical and contemplative life, daily frequenting a place near *Mecca*, called *Garbera*, or the Cave of *Hera*. There he continued all day; but what he did in the interim, is not certainly known. The *Moors* conjecture he spent the time in Divine Contemplation, and made it an occasion to wean himself from his Idolatry.

latry ; having been brought up in the *rites* of the Idol *Alleeze*, which he now began to abandon ; moved thereunto, as is generally concluded , by some occasional discourse he had with a *Nestorian* Christian , called by some *Bohira*, whom he met with at *Jerusalem*. This man practising *Mahumed* in some points of Religion , found that he was of the Tribe of the *Koraishtes*, notorious Idolaters at *Mecca* , and deeply rooted in their Idolatrous Ceremonies. And moved with compassion toward him, he began to acquaint him with the pernicious falseness of his Religion, and palpable vanity of Idolatry : and at the same time instructed him in the knowledge of the true God ; whereupon, he read unto him several parcels of the Law and Psalms, in confirmation of what he had said ; which wrought so much upon *Mahumed*, that he was no sooner return'd to *Mecca*, but he began to declare his abhorrence of their Religion, shewing them (as *Bohira* had shewn him) the manifest iniquity of Idol-worship ; letting them know, that his resolution was, never more to sort with them in their impious Rites. Hereupon, he began to lead a solitary life, and to betake himself to the Cave ; which he continued for the space of two years ; during which time, it is generally conjectured he laid the villanous design of his *Apostleship*. But at last his strength
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and health became greatly impaired by this abstinent and austere course of living. And his judgment sympathized with his body ; for through immoderate fasting, he became so hypocondriack, that he began to talk idly, which terminated in a perfect Lunacy, going up and down after an odd distracted manner. In memory of whose Lunatique carriage, the *Mahumedans* at this day bear a singular respect to Idiots and Madmen, accounting them no less than inspired. But to return to *Mahumed* in the Cave : and as we find it confidently asserted by his Doctors, he was there entertained with *Divine revelations*, and *Visions* : That there was a voice at his elbow frequently discoursing with him, although he could never perceive any bodily shape. Every night returning from his *Garhera*, he imparted to *Cadigha* what had hapned the antecedent day. Who finding him still full of *Revelations* and *Visions*, she told him plainly, That they were nothing but delusions of the Devil. This greatly ruffled his passions, and created in him that disturbance of mind, which at last cast him into such a fit of dejectedness, that he thought of nothing but destroying himself. To which purpose, he went to the precipice of a rock, designing thence to cast himself headlong ; saying, *It was better to dye, then to live under the infamy of being Mad.* But *Gabriel*, as he was

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ready

ready to put his resolution into practice, surprised him with this Greeting; O Mahumed, be of good courage, be not troubled at the Reproaches of thy Wife; thou art not now to look upon thy self as thou hast done, but as on a person highly in favor with God; who has now appointed thee to be his Prophet and Messenger. And as he said thus, Gabriel gave him a scrawl, and bid him read. Mahumed replied, *he was altogether illiterate.* Gabriel said again, Read, O Mahumed, *In the Name of thy Creator, who made the worm Man; read in the Name of thy most honoured Creator, who with a Pen shews to Man what he never knew before.* And then he delivered him the first Chapter of the *Alcoran*, and so vanished.

In this apparition, the Angel Gabriel was seen (say they) sitting on a Golden Throne, which hung between Earth and Heaven. They tell us likewise, that Mahumed now received a general delineation of his Embassie and Apostleship. And this first salutation of Mahumed beginning with [*In the Name of thy Creator*] was the ground and occasion why the Moors at this day begin all their Letters of Correspondence, and other Writings, with *Bismillab*; that is, *In the Name of God.* And the praise Gabriel in this greeting gave unto the Pen, caused Ozman to give one of the Chapters of the *Alcoran* the Title of the Pen; though 'tis true, the word

we render Pen, signifies, saith *Du Ryer, Ink*, an *Ink-born*, and sometimes the Table on which the *Alcoran* was writ. And whatever the *Arabick* word may import, which the Translations of the *Alcoran* render Pen; we are assured, that the *Mahumedauns* have a Tradition, that a Pen was the first thing God Created. But to return: *Mahumed* having, as we are told, received this apparition of the Angel, to that end *Cadigha* might no longer doubt of the truth of his Visions, or persist to censure them for diabolical illusions; as he returned from the Cave, he had them confirm'd with a Miracle; the trees saluting him as he pass'd by them, with an *Abfir ya Mahumed ineq.* &c. *Rejoyce, O Mahumed, for thou shalt be the Apostle of God, and most dear unto him.* The Impostor being not a little rais'd with this greeting, he hastned to tell it to his Wife, and to unmask that his design was to set up for a Prophet, and to frame a Sect. In whose contrivance he spent 23 years, beginning at the 40th year of his age, and continuing till he was aged 63. During which time, he so well managed his ambition and injustice, under the cloak of Religion, as never any have yet proved his Equal: the nearest and most exact Transcript of this great Impostor, was the late *Usurper.*

C H A P. VIII.

*How Mahumed received from Gabriel
the first Chapters of the Alcoran.*

NOtwithstanding the great assurance wherewith *Mahumed* asserted the certainty of his Visions, *Cadigba* still remained incredulous, and esteemed them no better than the Enthusiasms of an over-heated fancy, or the inspirations of a bad spirit. Which incredulity of his Wife, created him no small disturbance; and finding her so constant in her Opinion, some say, he was so far moved therewith, as now to doubt himself, and to grow suspicious of what had hapned. Being in these dumps, and deeply musing how to proceed, his whole body was seized with an uncouth chilness, which cast him upon his bed, where his servants loaded him with cloaths to recover warmth. But as he was ruminating upon the froward carriage of *Cadigba*, and what had befallen in the Cave; and drooping under the resentments of his project, *Gabriel*, say his Parasites, brought him a Cordial, which was the second Chapter of the *Alcoran* (now bearing the Chapter of the Cow) containing 187 verses; which

which *Gabriel* presented him in these words :
Arise, Mahumed, thou that art covered with
Praise (alluding to his being covered with
 cloaths) *and abandon Idols.* And having
 thus spoken, he gave him the Chapter.
 Hereupon, *Mahumed* instantly called for his
 Wife, to whom he read it. Who scornfully
 told him, it was but the old delusion. She
 told him likewise, that if *Gabriel* were his
 friend, he would not have been absent so
 long, seeing his presence would so quickly
 have resolved his doubts, and redeemed
 him from his anxieties. But *Mahumed* now
 finding his Wife to have so far reduced her
 refractoriness, as to cast it into an Objection;
 he soon foresaw that the Angels coming more
 early the next day, would certainly remove
 it. Which hapned accordingly; for the
 next morning betimes, *Gabriel* presented
 the Prophet with the Third Chapter of the
Alcoran, (entituled *The Linage of Joachim*)
 and when he delivered it, he said; *God*
swears to Mahumed, by the dawning which
brings the day, and by the night which brings
darkness, that his Creator hath not forgotten
him, neither will forget what he hath pro-
mitted. These words of *Gabriel*, though
 they quickly restored *Mahumed*, yet they
 could not convince his Wife, whose infide-
 lity grew now so obstinate, that nothing
 could refute it, but a personal interview with

the Angel; from which *Mahumed* strongly dissuaded her, urging the impossibility of seeing Angels, as being Spirits. And belike, his arguings had at last his desired effect upon *Cadigba*; for we hear no more of her, till we find her in the number of his first Proselytes. In which the Impostor at the beginning was not very fruitful; and those few who became his Sectaries, were moved thereunto through meer temporal advantages; so that he may be said to have bought, rather than converted them. This was evident in the youth *Zeydin*; who being a Slave, became his Proselyte, to gain his freedom; and who, 'tis like, would never have hearkened to the Doctrines of his Master, if upon his believing him to be a Prophet, he had not had the promise of a release. Now *Mahumed* finding how powerful this wrought upon *Zeydin*, he began to preach present freedom to all those Captives who would take him for their Apostle. By which means he now enlarged his train, and increased his credit: for all the Bond-men were so taken with this *Doctrine of Freedom*, that if *Mahumed* had had power to protect them, they all would quickly have emptied themselves into his musters. But because there (perhaps) may be a more convenient place to give an account of *Mahumed's* first Converts, we will return to his compiling of the *Alcoran*; which,


which, as he pretended, was given him from God, by the Ministry of *Gabriel* ; who did not, as some have delivered, bring him it all at once , but one Chapter after another, and at several times. And when *Mahumed* had any project to carry on, or any difficulty to be removed, or any villainous act to be cloaked , he presently pretended to receive from Heaven Revelations to that purpose. Now, because the sum and substance of all his Impostures are comprised in the *Alcoran*, we will give a short account thereof in the ensuing Chapter.

C H A P. IX.

Of the Alcoran : the circumstances of its Composure and Collection, &c.

THe *Alcoran* (saith *Andreas Maurus*) signifies a Lesson, or Collection of Chapters or Songs; and those who respect the different times wherein it was composed, and the divers Papers, or Scrowls, wherein it was written, have given it the Name of *Alforzan*; that is, A collection of scattered verses. The Materials of this Book are very various; but it treateth especially of such things as respect that Sect, whereof *Mahumed*

med was Founder. It cannot be denied but that many excellent Truths are therein contained, as we shall see hereafter, when we lay down the principles of the *Mahumedan* Imposture.

 This *Alcoran* was begun at *Mecca*, in the year of our Lord 630. which was about the fortieth year of *Mahumeds* age. The first Chapter thereof was that which the Angel *Gabriel* gave him in the Cave, which is called the Chapter of the *Pen*; and the last Chapter was composed at *Medina*, and is called the Chapter of Fate, or the Conquest. During the time he abode at *Mecca*, the Chapters writ there were called *Asoar Mikia*, or the Songs of *Mecca*; and the rest composed at *Medina*, bare the title of *Sorè Al-medina*; and both these being collected into one Volume, are now generally known by the Name of *Alcoran*.

Mahumed, as was said, being wholly Illiterate, kept a Secretary, who wrote in Scrowls such Verses as he pretended were privately sent him from God by the Angel *Gabriel*. And when he had copied them, they were dispersed among the *Moors*; who when they had learned them by heart, delivered them back again to the Secretary, who put them into the *Mensagina*, or box of Embassie. But *Mahumed* taking a displeasure against his first *Scribe*, chose a new one called

called *Abdalla Celen*, a Renegado Jew. This man continued with him ten years. And being well versed in the Law of the *Hebrews* (to which he still bore a great respect, notwithstanding Temporal interest had moved him to renounce it) and finding that *Mahumed* did not make good his pretences of being the last Accomplisher of the Mosaical œconomy, he was so curious to observe *Mahumed's* carriage, that at last he perceiv'd, and took notice, that all *Mahumed* dictated to him were meer Forgeries, and not sent from God. Yet lest *Abdalla* might impose upon himself in this particular, he resolved upon this trial; namely, that whensoever he was commanded to write such and such verses, he would turn the end of the verse to another meaning, changing the words and order, but not the Rime nor Consonance. So that when he was commanded to end the Verse with

—— *Alla hazizum haquimum*, that is, God is gracious and wise; he wrote,

—— *Alla Cemilum halimum*, that is, God is a Hearer and a Judge. And when he bid him write, *God is Almighty and most high*, he set down, *God is merciful and gracious*. And thus *Abdalla* for seven years continued changing the end of the Verses. And finding that *Mahumed* did not perceive the change

change, he concluded, that if he had receiv'd them from God, and that if God had intended them to be the *immutable Rule of life*, the palpable changes made by him would have been detected. Whereupon, *Abdalla* quitted his Office, and reconciled himself to his old Religion. And the fore-mentioned Author (*Jo. Andreas Maurus*) tells us, out of a Book called *Azzifa*, that *Mahumeds* next Secretary renounced his employment upon the same reason. And, as the said Author observes, *If Mahumed had been so great a Prophet as he pretended, and so deeply inspired of God; he could not but have perceived how grossly he was abused by the Jew.* But to proceed.

In the composition of the *Alcoran*, many contrarieties and repugnancies being observ'd by the *Moors*, thereat they took no small offence. It being usual with this Impostor, one day to set down Verses commanding some, and forbidding other things; and another day he would dictate, and cause other Verses to be written, forbidding what he had before allowed and permitted them, making that lawful which he had before forbidden. And of these contrarieties, no less than 150 verses were observed by them. But to remove this scandal, he made a Law to revoke such verses as occasioned it, which he called *Hacen* and *Mansoh*. But that which
created

created *Mahumed* the greatest trouble, was, the *Moors* forgetfulness of those Verses he gave them to commit to Memory. For, for no less time than two years, did this course of learning the Verses by Heart continue among them; who when they had forgotten the Verses, and desired *Mahumed* to repeat them again, he could not remember them himself. But *Mahumed* excused this forgetfulness, confidently affirming, that it was from God. And being told, *That if God intended them for his abiding word, he would not suffer him to forget them; or if he did, yet he would inspire them afresh:* to reprove their petulancy (as he styled it) God (as he said) gave him a Verse, wherein it was said, *That God doth not suffer any of the former Verses to be revoked or forgotten, save when he intends to give another like it, or one better in its stead.* By which cunning he cloaked his own failures, and kept up his credit with the *Moors*. And also altered and abolished such Texts (as he had before delivered) to comply with his affairs, and carry on his designs; giving authority to New Verses to revoke the Old, when they would not serve his purpose. And what was yet very remarkable, *Mahumed* would not suffer his Verses to be made an *Alcoran*, or be collected into a Body, and reduced to Books and Chapters, as now it is; but kept them in scrowls and
Papers,

Papers in the *Mesengina*, or *Box of the Embassie*: so that if he had lived to this day, he would still have altered his Law; and what we now call the *Alcoran*, would not have been finished, or reduced to any certain form. For while he kept it secret in the *Shrine*, he reserved unto himself a power to add, change, or retrench things as he pleased, and as was most agreeable to his concerns.

As to that Book which now bears the Name of *Alcoran*, it was collected by *Hozman*, *Mahumed's* Son-in-law, who was next Caliph to *Homar Albatab*, as he was next to *Ubequar*, who was the *Immediate Successor* of his Son-in-law *Mahumed*. This *Hozman* took the scrawl and papers out of the Box, and put them into order, and intituled the Chapters, and divided the whole System into four Books.

The first Book consisteth of these five Chapters.

1. *The Chapter of the Cow.*
2. *The Chapter of the Lineage of Joachim, the Father of our Lady.*
3. *The Chapter of Women.*
4. *The Chapter of the Table.*
5. *The Chapter of Beasts.*

The second Book consists of twelve Chapters,

1. *Of the Wall.*
2. *Of Spoils.*

3. *Of the Sword.*
4. *Of the Prophet Jonas.*
5. *Of Hud, who was one of Mahumed's New Prophets.*

6. *Of Joseph, the Son of Jacob.* This Chapter I have seen in *Ms.* larger by four Verses than that in the common *Alcoran.*

7. *Of Thrones.*
8. *Of Abraham.*
9. *Of Ahigere.*
10. *Of Flies.*
11. *Of the Voyage of Mahumed.*
12. *Of the Cave, and Seven Sleepers.*

The third Book contains nineteen Chapters.

1. *Of the Virgin Mary.*
2. *Of Taha,*
3. *Of the Prophets.*
4. *Of Earthquakes.*
5. *Of Believers.*
6. *Of the Light.*
7. *Of the Gibbet.*
8. *Of the Executioners.*
9. *Of the Pismire.*
10. *Of Cahaz.*
11. *Of Spiders.*
12. *Of Lucumen a Saint, and Davids friend.*
13. *Of Bowing.*
14. *Of the Romans.*
15. *Of the Creator.*
16. *Of the Sabbath.*

17. *Of*

17. Of Additions.

18. Of Man.

19. Of Angels.

The fourth Book contains 175 Chapters, to each of which he gave a particular Name: so that according to *Hozmans* division of the *Alcoran*, it contains 211 Chapters. But little above half this number are found in *Du Ryers* French Translation. And *J. Andraas Maurus* tells us, that *Ozman's* Collection doth not contain all those Chapters, which were written by *Mahumeds* Secretaries, and in his life-time used by the *Moors*. And the instance of this defalcation, is plac'd in the Chapter of Additions; which in *Mahumeds* time, was as big as the Chapter of the Cow, but is not now half so big. The like I have noted of the Chapter of *Joseph*. And besides these retrenchments, it is very probable, that whole scrowls of *Mahumeds* Doctrine were utterly lost, or become so imperfect, that they were never entered into *Hozmans* Collection. And this may more than conjecturally be concluded, from the condition wherein *Ozman* met with *Mahumeds* Notes; many whereof were found in the House of *Axa*, or *Aijfcha*, one of his Wives; but so eaten with mice, and rent, and worn with ill usage, that *Ozman* could gather nothing out of them. Hereupon, he had

had recourse to the most aged of the *Moors*, collecting from them what they remembered of *Mahumeds* Verses. Some told him, *that they had forgotten many of them*: others told him, *That in such a Wall he should find such Verses in writing*. And so amongst the old Walls, and the *Moors* weak Memories, he retrieved much of *Mahumeds* Doctrine. Yet he could never regain the Verse which commanded, *That all married persons taken in Adultery, should be stoned*. From all which, it may safely be inferred, that all those things taught by *Mahumed* in his life-time, are not now to be found in *Ozmans Alcoran*.

CHAP. X.

Of the Honor given to the Alcoran.

HAVING given this short account how the Doctrines of *Mahumed* were collected, and reduced to that form in which they are now extant, I shall fill up this Chapter with setting down the great Titles and respect given the *Alcoran* after *Ozman* had compil'd it. And first, it is usual with the Musulmin, or Profelytes of *Mahumed*, when they take the *Alcoran* in their hands, with a wonderful reverence to kiss it, and salute it by the
Name

Name of Alkilib Alhazim (i. e.) The Glorious Book; and Alcoran Alhadin (i. e.) the Mighty Alcoran. They swear by it, and pay it all the reverence they would do unto God. And no small disputes have been raised among the old Mahumedists, about the nature of the Alcoran, whether it was the created or increated word of God. Vathecus was for the opinion of those who held the Alcoran to be created; and he writ to all the Provinces of Eyypt, That the Musulmin should be of the same opinion. Which Injunction was very displeasing to the Mahumedans; but they were by penalties forced to embrace it. Though not a few suffered Martyrdom for the contrary opinion; choosing rather to dye, than to hold the Alcoran was not the Increate word of God. These disputes continued long, and opinions prevailed according to the humour of the present Caliph that Reigned.

The excellent Erpenius tells us, in his Notes upon the Chapter of Joseph: It is incredible, what Vertue, Majesty, and Authority is granted to the Alcoran; yea, what Honour and Veneration is given it by the Musulmin; whole Books (saith he) are extant in its commendation, written in so swoln and fabulous a style, that no discerning Reader can peruse them without laughter. First, they commend it above all the Creatures, and place it next to God: That he that handles it irreverently, is
unworthy

unworthy of life, and is as wicked as he that contemns God. They permit not any who is not of their own Religion, so much as to touch it. If any Musulman chance to sit upon it, the sin is piacular: but if this irreverence be used by a Jew, or Christian, it is punished with death. No Mahumedan is permitted to touch it with the top of his finger, until he first wash: and lest any should unwarily offend therein, they write upon the cover of the Alcoran in great letters, this Sentence; Let no Man touch it who is unclean. They call it, the Medicine of the Heart; and hold it to be of such secret Vertue and worth, that the reading of one letter therein, deserves a good reward.

I have often doubted whether there be any true Edition of the Alcoran in the *European* Language, since I observed how difficult it is for any Christian to obtain from the *Mahumedans* a copy thereof. For they permit not any of a Religion different from their own, so much as to touch it; nor of old was it suffer'd to be written in any but the *Arabique* Language. And at this day it is capital for a *Moor* to sell an Alcoran to either Jew or Christian. Nor indeed are any *Alcorans* to be met with in private hands, or exposed to sale to the vulgar. In above seven years of conversation among the *Moors*, I could not obtain the sight of one: which I

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ceased

ceased to wonder at, when it was told me, *How the communicating of that Glorious Book (as they call it) might tend to its defilement, and prove fatal to any one who should be so free therewith.* The buying of an Alcoran was once warmly attempted by *Fr. Barton*, a Country-man of our own, who had the sight of one, fair written in the *Perfick* Tongue in Octavo, and of another in Quarto, written in *Arabique*. But when he essayed to buy the later of a *Hogia*, who taught *Arabique* at *Pera*, he refused to sell it at any rate. At last, hearing that several Alcorans in *Perfick*, were to be had among the *Dervices* (a Religious sort of *Mahumedan* Monks) *Mr. Barton* endeavoured, but in vain, to purchase one; and coming to *Gallipolis* in *Greece*, he had news that two or three Alcorans were there in a Colledge of the *Dervices*. But trying to buy one, they ask'd, *Why he being an Infidel, should desire to have an Alcoran?* He told them, *That he had heard many things concerning their Law, and that he was very desirous to be ascertained of the truth thereof; and to that end, was willing to buy an Alcoran, and to take a Master therein to instruct him.* Upon the hearing of this, a *Turk* presently reply'd, *That the Infidel did dissemble, and that under pretence of love to the Musulmanick Faith, he designed to deride it; and that he ought to be had before the*

Visier

Visier, for his prophane attempt. So that our Country-man was forced to escape privily, for fear of being brought in question.

I shall conclude this observation with what *Hottinger* relates of one *Ahmed Ibu Ali*, who being in some great want of Money, pawned an exemplar of an Alcoran, with other small Works, both in Verse and Prose, to the Duke of *Sylva*; which the said Duke profer'd to *Hottinger*, at the price it was pawn'd for. *Hottinger* (as himself relates) was glad of the occasion to procure a Book he had so long desired; who receiving it into his possession, freely used it in the presence of the said *Ahmed Ibu Ali*, without molestation or reproach. But *Ali*'s occasions drawing him out of *Afrique*, and *Hottinger*'s into his own Country; after three years, *Abmet* came to *Leida*, and there made his Application to the learned *Golinius*, whom he incessantly importuned to procure for him the copy of the Alcoran in *Hottinger*'s possession; and would not desist till he had obtained from *Golinius* an earnest Letter to that purpose. This Alcoran *Hottinger* had illustrated with Marginal Notes, out of the Famous Commentaries of *Beidavi*, and pointed it with great industry. So that by the *Mahumedique* Laws, it was wholly become useless to the *Moor*, and unlawful for him to receive it again. Which thing being urged unto *Ali*, he no

whit desisted ; but with a doubled importunity desired to have it restored to him , for no other reason, than to have it burned; that being the only lustration, whereby he thought it capable to be purified from the filth it had contracted by the *Christians Notes and usage*. In short, the *Moors* respect to the Alcoran is so egregious, that they so far honour all written Paper for its sake, as to take up every little script where they find it, and having kissed it, they stop it up in some chink of a Wall: saying, *It is no small iniquity that any Papers should be troden under foot, in which may be written some part of the Alcoran, and the Name of God*. That the Alcoran is writ in Metre, was never questioned by any, but the great *Scaliger*, who considering the nature of the *Arabique Tongue*, concluded it very incapable of Ryme and Verse. But upon second thoughts he grants, there is to be found in it a kind of Ryme, but without any *tunable proportion*. For the word that should make up the Metre, is either too near, or too distant from that which should make the Harmony. And those who have purposely considered this matter, grant, that the Alcoran is a very *rude Poem*; and the things therein contained, are so loose and incoherent, that *Moses Amyraldus* thought them rather the ragings of a Man in a Fever, or the Enthusiasms of

a Drunkard, than the inspirations of God, or the sentiments of a sober considerate person.

C H A P. XI.

Of the Sunè, its Name, Contents, and Circumstances of its Collection, &c.

BESIDES the *Alcoran*, the *Mahumedists* have another Book in little less veneration than it, which is known by the Name of *Zuna*, or *Sunè*, which signifies a *Way* or *Law*, or *the following of the Sayings, Actions, and Counsels of Mahumed*. This was written after his death, by some of his chief Disciples. But through manifold *transcriptions*, it became so augmented by some, and abridged by others, and altered and mangled by most Copies, that little remain'd entire of the Impostors Words and Actions. Hereupon arose divers Readings, and thereby no small confusion. But lest in this troubled variety of Copies, the true *Sunè* should be utterly lost, to the irreparable damage of the *Mahumedan Religion*; an *Alkalife*, or King of the *Moors*, called a general Council of *Alfaquies* or Priests, Learned

Learned Men, and Doctors ; and appointed *Damascus* to be the place of their meeting. These by publick Proclamation he commanded to bring with them all the Books that could be found written of the *Sunnè*, and of *Mahumeds Words and Works*. The *Alfaquies* and others, according to command, repaired to *Damascus*, and brought with them the said Books. The Caliph seeing them in full Synod, communicated unto them the purpose and reason of their assembly ; and then commanded, That six of the most Learned *Alfaquies*, and best read in the *Sunnè*, should be chosen for a select Committee, out of the two hundred Priests that were there met. The six that were chosen, go under these Names, viz. *Muzlir, Bohari, Buhora yra, Anecery, Atermindi, Doud*. The Caliph being well pleased with the Election, as being Men of reputed Learning and Integrity, called them to him, and commanded them, that they should go alone into a House, and cause all the pretended Books of the *Sunnè* to be brought unto them. And that each of them should by himself collect a Book of all the *Sayings and Deeds* of *Mahumed*, which he should conceive to be true ; and that they should each entitle his Book with his own Name. The six Priests did as they were commanded by the Caliph ; and having finished their task, they presented

ed their Collections to him ; which he no sooner had received, than he delivered them to the whole Council, to be viewed and examined. And these six Books , being thus perused and approved, were preserved, and all the rest were ordered to be cast into *Adegele*, a River near *Damascus*. And the number of Books thus cast into the water , were no fewer than loaded two hundred Camels. This being done , an Edict went forth, *That no Alfaqui, or Priest, should dare to read or keep any Book, but the six aforesaid ; and that none should mention any Saying or Deed of Mahumed, but such as should be found written in the said Books ; and that all Musselmen or Believers of Mahumed, should receive these Books for as true and authentick, as if they were the very Alcoran it self ; and that they should receive equal reverence with it.*

In this manner *Mahumed's* Sect was restored, and the Caliph ; who procured this Restoration , is to this day celebrated for a Saint. But it seems this was not enough to prevent future Sects : for by reason of some dubious and contrary passages found in the said Books , there arose several interpretations thereof, which occasioned several opinions, and thereupon several Sects. Whereof these four are the more remarkable. First, the Sect of *Melich*, of which are all the *Moors*

of *Medina*, and those of *Africk*. The second Sect follow the opinion of *Affafiby*; of which are the *Moors* of *Mecca*, and the adjacent Countrey. The third Sect is that of *Hambeli*, whereof are the *Moors* of *Armenia* and *Persia*. The last Sect is made up of those who follow the opinion of *Abuhamfa*. So that by reason of the different interpretations given by these four Doctors of the *Sunè*, these several Sects arose among the *Mahumedists*. And the differences of these Sects chiefly consist in matters of *Judicatures*, *Marriages*, and *Divorces*; and those Ceremonies which respect their Washings, when they make their *Sala* or *Prayer*.

Now, speaking of the *Sunè*, as it contains in six Books the *Deeds* and *Sayings* of *Mahumed*, we find them reduced to four kinds. First, the *Cabch*, or certain and true, which contain all the Words and Works of *Mahumed*, which his Wife *Ayscha*, and his ten *Disciples*, attest to have been spoken and done by him.

Secondly, all those Words and Works of *Mahumed* which are reported by his other Wives, without the attestation of *Ayscha* and his chief *Disciples*, are called *Dahif*, or Defective.

Thirdly, those Words and Works of *Mahumed*, which have only the testimony of the Learned and principal Men of his time, and
never

never came to the knowledge of his chief Disciples, nor of *Ayscha*, are called *Maucof*, or *Abrupt*.

Fourthly, all those Words and Works which are delivered by his chief Doctors, as proceeding from *Mahumed* after he was sick and infirm, are accounted *weak*, and called by the *Moors Zaquini*. All these differences are to be met with (saith my Author) in the Preface to the Book of Flowers, which is an Epitome of the six Books of the *Sunè*, and contains only such Words and Actions of *Mahumed*, as are accounted *True* and *Certain*.

There is yet another Book (which some Travellers report they have seen in the Tur-
 fique Court) called *Musaph*; which is esteemed so sacred, that they will not suffer it to be Translated into any Language out of *Arabique*. Some suppose that it is to the Alcoran, as our Service-Book to the Bible: others say, it is an Extract of the Alcoran: and others conjecture it to be a short Gloss or Paraphrase thereon. This Book is had in so singular reverence, that none is permitted to touch it either with unwasht or naked hands. When it is read in the Church, the people give it a devout attention; and the Reader may not hold it lower than his girdle. And having done reading therein, he gives it a *reverend kiss*; and then touching it with his eyes, with great decency lays it up in its place.

place. And yet the respect given this Book, is not more than the *Moors* ordinarily bestow upon all Books of their Religion: which (indeed) they treat with a Veneration worthy of the subject they are pretended to contain. For I have seen them taking a Book of Devotion in their hands, presently to hold it up toward Heaven, saying, *Dillah*, i. e. *It is from God*; and then holding it to their Eyes, Heart, and kissing it, either peruse, or lay it aside.

Having given this short account of the *Alcoran* and *sunè*, I re-assume the prosecution of the progress of *Mahumedism*.

C H A P. XII.

Of the first Profelytes of Mahumed, which he gained during the time he held a Conventicle in Mecca.

THe Revelation that *Mahumed* pretended to have received from Heaven, to set all those Slaves at liberty who would embrace his Doctrine, had not that effect which he expected. For after some years of Conventicling at his own house, we find but Nine that he perswaded to receive him for a Prophet: Namely, *Zeydin*, *Cadigha*,
Ali

Ali the Son of *Abitaleb*, *Otman* the Son of *Affan*, *Zeiber Ben-Awani*, *Abdorrahan* the Son of *Anfa*, *Zaad*, *Abuwakos*, *Ibeidalla* the Son of *Algjarani*. Indeed the Law of releasing Captives, caused many of that quality to resort to his Conventicle, and to be constant hearers of his private Preaching: but *Mahumed* being as yet destitute of any competent power to put the *Pretended Divine Law* in execution, few Slaves durst forsake their *Patrons* to become his *followers*.

During the time of his private instructing at his own house, he constantly insisted upon such points, as bore the greatest opposition to the opinions held by the Idolaters of the place. As first, that the Idol *Allexa* was only the work of Mens hands, and the Worship thereof an invention of the Devil. Secondly, that there was but one true God, who was the Maker of all things. Thirdly, that after men were dead, they should rise again. Fourthly, that there was to be a last and final Judgment. Fifthly, that there was a Paradise and a Hell; that the joys of the one, and pains of the other, were eternal. All which were denied by the Idolaters of *Mecca*. And concerning all these, *Mahumed* pretended that he taught nothing but what was commanded by *Gabriel* the Arch-angel.

But that which most advanced the credit
of

of his Doctrine, was the conversion of *Omar Alhata* and *Ubecer*, Nobles of *Mecca*, (whose Daughters *Mahumed* afterwards Married) and very gracious with the *Meckezes*. These with their Household increased *Mahumed's* Congregation to the number of forty persons, all special zealots for his Religion. *Mahumed* confident of the quality of *Omar* and *Ubechar*, and the place they held among the people, began to be more open in his design. But still at *Mecca* meeting with nothing but rejection, he went to *Taiifra*, hoping to meet with better, but found the same entertainment; which moved him to go to *Amaz*, and *Mastag*; where his success was considerable, for no fewer than 75 persons bound themselves by Oath to propagate and maintain his *Law*. Out of these seventy five Profelytes, he chose twelve, whom he commissioned to disperse his Doctrine; who according to the warmth usual to new Converts, prosecuted the same with no small hazard and industry. But *Omar* and *Ubechar* relying upon their power and interest with the people of *Mecca*, and confident their example would be very prevailing with the multitude, they resolved to publish what *Mahumed* had kept secret, and openly to read such Chapters as, he said, were sent him from Heaven. But the other Grandees of *Mecca* so far disgusted the deportment of these two Nobles,

Nobles, especially their decrying of the Worship of the great Idol *Alleze*, which they and their Fathers adored as their God, that they resolved upon their speedy suppression, and utterly to stifle the new Doctrine of *Mahumed*. And holding a consultation to this end, it was concluded, that *Mahumed* should be put to death. The *Coraishtes* were chief in this Conspiracy; who being Men of Honour, and considering that *Mahumed* was one of their own Tribe, they thought the clandestine death of their Kinsman, would turn to their irreparable disgrace. And looking upon him rather as a Lunatique, than a Prophet, they began to deem him worthier of their pity than revenge. 'Tis most certain, by many expressions of the Alcoran, that *Mahumed* was at first looked upon as an Idiot, Sorcerer, Lye, and Demoniack Rymer. And as he walk'd in the streets, the people would frequently call after him, saying, in scorn and mockery, *Behold the Prophet! there goes he that will destroy our God!* And this continued during the time *Mahumed* stayed at *Mecca*, which some say was ten years after he began his Sect. But notwithstanding all this, the Impostor did not desist from Conventicling; but every night preached at his own House, whither resorted divers of the *Meckezes*, but rather to droll upon, than respect his say-
ings

ings. And of such mean esteem were the Chapters he dispersed, that the more discerning said, *That they were nothing but a few old stories put into scurvy Ryme.* It has been usually delivered upon this subject, That a Christian Monk, and a Jew, were *Mahumed's* great assistants in devising the Alcoran; but neither the Glossers upon the Alcoran, nor the most authentique Legend of his Life, take any notice thereof. It is true indeed, that there is a general agreement (in the History of *Mahumed*) how he was assisted with two Christian slaves, well versed in the Old and New Testament; and that from them he received several passages of the Bible; which he seems to have confusedly mixt in the Alcoran. The *Meckezes* too, are often found to upbraid the Impostor for his familiarity with several Jews and Christians; and how that out of the imperfect informations he pickt up from them of their Religion, he patcht up his own. But how ever their conjectures might vary concerning the Authority and frame of his Doctrine, the *Meckezes* resolved to suppress it; which forced him to leave *Mecca*; of which in the next Chapter.

C H A P. XIII.

How Mahumed was forced to leave Mecca, and flie to Medina. Of his disputes with the Jews there. A short account of the Hegira.

WHILE the fame of *Mahumed's* New Doctrines filled *Mecca* with various opinions concerning it, and that it received daily additions of new Profelytes; the minds of the chief Citizens were more and more incensed against him; especially when they perceived, that under the pretence of Religion, he designed an Empire; and he was a *Prophet* in show, but a *Tyrant* in project. This awakened all their Counsels and Endeavors to crush his enterprize in the shell; but yet they could not agree of the Method. Two Accounts I meet with of this affair; the one is taken out of *Beidavi*, which is thus: *The Koraishtes* (saith he) upon an appointed time, met in the Porch of their own Temple, to consult about the suppression of Mahumed; where the Devil also assembled with them, in the shape of an Old Man, and said, I have heard far from this place, that
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ye are met to deliberate about a matter of great moment; I have a desire to be of your Council. Whom when they had admitted, one Abultachthar opened the business, and gave advice to bind Mahumed in chains, and to cast him into Prison; and to stop all the holes except one, whereat he might receive victuals. But the Devil objected, that the Multitude would by force set him at liberty. Then stood up one Hascham Ben Amru, saying, We had better banish Mahumed our Territories, and enjoyn him never to return again. But this Counsel was also rejected by the Devil, alleadging, That Banishment would but give him a fairer opportunitie to gather and muster Profelytes into an Army, and thereby to revenge himself upon his Banishers. Upon this, Abughaliel advised to put him to death, as the only expedient against all future jealousies and dangers. And this advice was approved of by the Old Man, whom the friends of Mahumed say, was the Devil that appeared in that form. But all their Counsels were infatuated, by some secret information which Mahumed had thereof: And some blush not to tell us, That the whole plot was revealed unto him by the Angel Gabriel.

Another account of the Koraishtes Conspiracy against Mahumed, I find taken out of Abunazar the Son of Abdorrachman; and it is to this purpose.

The

The House of Mecca (that is, the Temple) was the usual place where the *Meckezes* used to assemble, when they deliberated about matters of importance. Here they met to consult how to suppress the *Prophet*. There were chiefly five who were of this Conspiracie; to wit, *Othba*, *Shabbibah*, *Abu Ghabel*, *Abulbachir*, and *Aazi*. These entering into a Room of their Temple, *Ablis* (or the Devil) in the likeness of an Old Man leaning upon a staff, came in amongst them; whom they commanded to retire, because the business about which they were met to consult, was of great secrecie. But *Ablis* told them, *That he was the old Negidheris, who had seen ages, and had long experience of things; that he knew how to dispatch affairs, and to unriddle secret matters; and therefore begg'd leave to be at their Counsels.* They granted his suit; and *Othba* told him, *That they were met to advise about the suppression of Mahumed, and his Doctrine; and added also, that he was of opinion the Impostor should not be medled with, but to leave him to the punishment of their God (meaning their Idol Alleza) whom he had Blasphemed.* But *Ablis* told them, *That if Mahumed were let alone, before he dyed he would fill the World with his Imposture, and gather such numbers of Sectaries, as would vanquish both them and their City.* This saying of *Ablis* met

ye are met to deliberate about a matter of great moment; I have a desire to be of your Council. Whom when they had admitted, one Abultachthar opened the business, and gave advice to bind Mahumed in chains, and to cast him into Prison; and to stop all the holes except one, whereat he might receive victuals. But the Devil objected, that the Multitude would by force set him at liberty. Then stood up one Hascham Ben Amru, saying, We had better banish Mahumed our Territories, and enjoyn him never to return again. But this Counsel was also rejected by the Devil, alleadging, That Banishment would but give him a fairer opportunitie to gather and muster Profelytes into an Army, and thereby to revenge himself upon his Banishers. Upon this, Abughaliel advised to put him to death, as the only expedient against all future jealousies and dangers. And this advice was approved of by the Old Man, whom the friends of Mahumed say, was the Devil that appeared in that form. But all their Counsels were infatuated, by some secret information which Mahumed had thereof: And some blush not to tell us, That the whole plot was revealed unto him by the Angel Gabriel.

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with great approbation, and moved *Schablibah* to press for his instant confinement. But *Ablis* answered, that that would only enrage his friends to arm for his enlargement; and therefore *Aazi Ben Vail* thought it would be most proper to set him upon a Camel, and send him to perish in the desert. But this was also disliked by *Ablis*, because if it should happen that *Mahumed* should fall into the company of Men, his comeliness of Person, and eloquence of Language, would quickly move them to pity, and relieve his condition. At last, *Abu Gabel* thought it the safest way to hire some desperate fellows to fall upon him suddainly, and destroy him. And *Ablis* and the rest unanimously approv'd of it; and so they broke up their Council, in order to put this last advice in execution. But all (say his flatterers) was by the Angel *Gabriel* quickly made known unto *Mahumed*, whom he advised to provide for his escape. So saith the Alcoran in the eighth *Surat* — *Seeing that Infidels lay snares for thee, the most high God commandeth thee to depart from Mecca, and to go to Medina.*

And having thus briefly set down the true occasion of *Mahumed's* leaving *Mecca*, the manner thereof comes next to be considered. Though the plot of the *Meckezes* was early known unto him, yet before he could provide for his departure, all the Ave-
nues

nues of the Town were beset with the *Spyes* and *Guards* of his Enemies; whose watchfulness *Mahumed* is said to have deceived by Sorcery, though his Sectaries call it a Miracle. And it was thus: *Mahumed* meeting his *Profelytes* at the place and hour appointed, and finding all the Passages obstructed by his adversaries, he commanded his *Converts* to lay dust upon the heads of their *Horses*, and to cast some handfuls into the air, and then to lay the reins upon the necks of their horses, and to read these words of the *Alcoran*: They took a veil in their hands and about them, so that they blinded their enemies, that they saw nothing. And in this posture they passed thorow the *Guards* of their Enemies undiscovered, and came safe to *Medina*, formerly called *Iatrib* or *Tribick*, ten days journey from *Mecca*. His coming thither was very successful, for he was by several received for a Prophet; and during the thirteen years he tarried there, he finished the *Alcoran*.

Medina was very populous, both with Jews and Pagans; and while many of the latter became *Mahumed's* easie Conquest, the former stoutly resisted him, scoffing at several passages of his Doctrine, and disputing the Authority of his Mission. And when they required him to attest the Divine Power of his Apostleship by such Miracles as their own *Moses* and Prophets had done

before him, he returned no other answer, but, *That God was his witness, whose testimony was sufficient: That he came not to work Miracles, but to reduce those that went astray, and to render them subject to the Law of God and Abraham.* He told them likewise, *That divers Prophets had wrought Miracles, and yet were not believed, but underwent manifold persecutions.* And then instanced in *Hadin, Zamud, Zaleh;* which were never read or heard of, but in his own Alcoran.

Amidst the various disputes with the Jews, *Mahumed* is said to have practised a marvellous artifice in loading the Law of *Moses* with large Encomiums, ever professing he had no other design, but to compleat it with his own. The like policie he used in magnifying the Jewish Prophets, and their holy Men. But all this had small influence upon them, whose contradicting of his Doctrine met with no abatement, till he encounter'd it with an Armed power, which both at the first opening of *Mahumedism*, and ever since, has been the chief propagator of that cursed Heresie.

In his flight from *Mecca*, *Mahumed* wanted not the Consolation of his Companions; of whom the chief was *Abubecer*, whose zeal for the Doctrine of his Son-in-law, purchased him with those of the same Sect the renowned Title of *Just* over the *Religious fugitives* (for

(for so *Mahumedan* Writers styled the Companions of *Mahumeds* Flight) *Abdalla Ibn Artakat* was Captain. And it is observed, that not one of *Mahumeds* Converts stayed behind him, save his Son-in-law *Ali*, who obtained leave to tarry but three days at *Mecca*, to dispose of his concerns. At the expiration of which time, he was to hasten after them. *Mahumed* with this Retinue enter'd *Medina* about noon, upon a Monday, say some; others say, upon a Thursday; which was the twelfth of the former *Rabiab*. The news of whose coming arrived *Medina* before his person; which caused *Chaled Abi Job* to have Lodgings ready for him, where he tarried till other Houses were fitted for his entertainment. After *Mahumed* had left *Mecca*, seven persons of good quality appeared in vindication of his Doctrine; these were *Balal*, *Zohiah*, *Chahbab*, *Ammar*, *Abu-Haudal*, *Abes*, and *Sobail*. All which being forced to leave *Mecca* for fear of the *Koraishtes*, were honoured with the name of *Religious fugitives*, or Men that fled for the sake of Religion.

As to the *computation* so well known by the Name of *Hegira*, I have little to observe, besides, that with *Mahumedists* it properly signifies a *Pilgrimage* for the cause of Religion. Next, that it hapned in the 54 of *Mahumeds* Age, being 622 of our Redemption.

demption. Thirdly, that it is now the common and *fixed Æra* of all *Mahumedans*, and took its original from *Mahumed's* flight to *Iatrib*, now called *Medina talnabi*, or the *City of the Prophet*; Because it was his Sanctuary, when he was persecuted by the *Mec-kizes*.

C H A P. XIV.

Of Mahumed's first Wars.

THe first year of *Mahumed's* new *Æra*, was signalized with the *White Banner* which he gave to his Uncle *Hamza*, whom he sent with thirty *Musulmin* to propagate his Doctrine. This first Essay of his Military attempts came to nothing. And we read not of any more till the Battle of *Bader*, where several of the chief of the *Koraishtes* were cut off. This hapned upon the 17th of *Ramadan*, being Friday, in the later end of the second of the *Hegira*. While the more warlike of *Mahumed's* Profelytes thus followed the field, he himself omitted no artifice to gather Profelytes at home; and the number of these increased according to the Successes of the other. When he found any of his Converts flag in their zeal, or question
either

either his *actions* or Doctrine, he actuated the one, and silenced the other, with such Chapters as he pretended to be sent him from Heaven; all which were afterward inserted in the Alcoran, and they bear the Title of *Chapters made at Medina*. Thus *Mahumed* feigned Revelations according to his purpose, and had a Verse from *Gabriel* always ready to adjust his *Enterprizes*.

As he was zealously profelytizing at *Medina*, news came that *Abusophian Ben-Hareth* was going into *Syria* with a considerable Caravan of the Goods of the *Koraishtes*: upon tidings whereof, 319 *Musulmin* were instantly dispatht to encounter and plunder them. And the Infidels (as the *Mahumedists* call them) though a thousand in number, were totally discomfited, seventy being slain upon the place, as many more taken Prisoners and the rest put to flight, leaving their *Goods* a Booty to the *Musulmin*, whereof only fourteen were slain, or fell *Martyrs* (for, for *Martyrs*, all are accounted, who die in defence of that Religion.) This Victory is highly celebrated in the *Arabian Chronicles*; and in the Alcoran is produced as a signal testimony of Gods approbation of the justice of *Mahumedism*: for the *Musulmin* are bid to consider, *That though their Brethren were far inferiour in number to the Infidels,*

fidels, yet they overcame them, because they fought in the way of the Lord.

But no less than a Miracle assisted the *Mu-
salmin* in this Battel; for their Enemies eyes
are said to have seen double, and thereup-
on to have thought the *Mahumeds* so thrice
as many as they were, and of larger stature
than ordinary. From which imagination
they suffered more, than from their adver-
saries. It is very observable, that many of,
if not all, those parcels of the Alcoran *where
the fight of the Infidels is spoken of, and how
God fought for the Believers*, are by the
Commentators on the Alcoran generally un-
derstood of this Victory gained over the Ca-
ravan. But after this, we hear no more of
Mahumeds Battels, till the fifth of his *Hegira*,
when no less than ten thousand *Jews* and *Ko-
raishites* set upon the *Mahumeds*, who with
an inconsiderable loss, gave them a total
overthrow. In the same year hapned also
the Battel with the *Koraide*, whom *Ma-
humed* Besieged twenty five days; who at
last, oppressed with want, surrendered them-
selves up to *Saad Ben Maad* (who was yet
scarce recovered of the Wounds he received
in the former Battel.) The *Koraide* being
now wholly at *Saads* disposal, he command-
ed all the Men to be put to death, and the
Women and Children to be made Slaves.
Whereupon, between six or seven hundred
person

persons were slain ; among whom was *Habibus*, the Son of *Ahtab*, who was *General*. And all the Men being thus destroyed , the Children, Women, and Goods, were divided among the *Musulmin*. This Battel is called *Prælium Fossæ* ; because the slain were cast into the ditches digg'd in the field of *Medina* for that purpose.

In the sixth year of the *Hegira*, *Mahumed* had several conflicts with his Enemies ; the chief whereof was the Battel with the *Mustalaki*, whom he utterly vanquish't, taking the Women and Children captive. Among whom was *Gjuweira*, the Daughter of *Harith*, whom *Mahumed* afterward Married, and for her Dowry he releas'd all her Kindred whom he had taken Prisoners. In the same year likewise fell out the Battel of *Haditia*, a place near *Mecca*, in the way to *Gjudda* ; which proved so advantageous to *Mahumed*, that his Enemies (the *Koraishtes*) sought his friendship. A League was concluded betwixt them for ten years, upon these Articles.

1. That during that time the *Koraishtes* should have free liberty to follow their Tillages.
2. That any (who had a minde) of the *Koraishtes*, might go to *Mahumed's* party ; and likewise those of the *Mahumeds*, who desired, had, during the making of the Truce, leave to join themselves to the *Koraishtes*.
3. That after the Truce was made,

made, if any of the *Koraishtes* fled to *Mahumed*, without leave of the Governour, he should be sent back unto him: but if any of the *Mahumedans* revolted, he should not be sent back. 4. That if *Mahumed* with his Souldiers should that year return to *Mecca*, they were not to enter with more Arms than was usual for Travailers, nor to stay there above three days.

This League, on *Mahumed's* side, was effected by *Sahlus* the Son of *Omar*, and committed to writing by *Ali* the Son of *Abutalib*. The same year (saith *Elmacinus*, in *Hist. Sarac. p. 7.*) *Mahumed* was inaugurated (what he means by it I know not) under a Tree, which afterward was swept away, as they report, by a great flux of water.

On the seventh year of the *Hegira*, one of *Mahumed's* Wives having a Son that was a Carpenter, she moved her Husband that he should make him a Pulpit. To which he readily consented, having before leaned upon a staff while he officiated in the Temple they had built. This Pulpit was made of white Tamarisk, and ascended by two steps, and had in it a convenient seat. In which condition it remain'd until the Reign of *Muavias* the Son of *Abnsofian*, who raised it six steps higher; in which sort it continued until *Osman* the Son of *Affan* covered it with Tapestry. *Elmacinus Hist. Sarac. lib. 1. p. 7.* In

In this year hapned the Battel of *Chaibar*, where *Mahumed* was absolute Victor; and pursuing his Conquest, took several *Forts* and *Castles*. His personal valour and danger were here very remarkable. *Watiha* and *Selalima*, two great Cittadels, cost him no small hazard and loss to subdue them. But having made himself Master thereof, with vast stores of Riches, he spared the Besieged, upon condition that they should annually pay him considerable Tributes, and that it should be at his pleasure to turn them out of their Countrey when he thought fit. The Inhabitants of *Badra* were taken into the same League, as also many *Jews*, who all enjoyed the benefit of the Truce until the Reign of *Omar* the Son of *Alchitab*; who understanding how *Mahumed* had said upon his death-bed, *Let not two Religions concur in Arabia*, interpreted the words of the ejection of those Inhabitants who were not *Mahumedans*. But to return: *Mahumed* by his successes in the fore-mentioned Battels was grown so formidable, that his Adversaries despaired to prevail against him by open War; whereupon, they had recourse to stratagem. And here *Elmacinus* tells us, how one *Zainab*, the Daughter of *Alharit* a *Jewess*, attempted to take away *Mahumed's* life, with a joint of Mutton exquisitely poysoned. But *Mahumed* tasting thereof, instantly spit it

out, saying, *This Mutton tells me that it is poisoned.* And his deliverance herein is reckoned among his Miracles, as shall be shown in a Chapter of that Subject.

This year *Mahumed* proved so successful in Arms, that all the Country about *Mecca* and *Medina* were subject to, or in League with him. And he had propagated his Victories (which were now become the chief method of proselytizing) the eighth of the *Hegira*, had not the *Meckezees* diverted him, who all on the suddain violated their Faith with *Mahumed*, and became Truce-breakers, to their utter overthrow. For *Mahumed* finding them to have broken their Articles, came against them with ten thousand Men, who were suffered to enter *Mecca*, upon condition that they should put none to the Sword: which was granted to all except a few, whom he chose rather to kill, than to survive to the disturbance of his new Kingdom. *Elmacinus* saith, that all the people of *Mecca* at this time turn'd *Musulmin*, following therein the example of *Abbas* the Son of *Abdulmutalib*, and *Abusofian* the Son of *Harith*.

But his success at *Mecca* was greatly clouded by the overthrow he suffered in the vale of *Honani*; where the Pagan *Arabians* under the command of *Melick*, Son of *Ausi*, put the *Musulmin* to flight, and pursued them to the
Gates

Gates of *Mecca*, where *Mahumed* with a Javelin in his hand opposed their entrance, upbraiding them with Cowardice, and bidding them restore the Battel, promising them the assistance of many Myriads of Angels. Whereupon, returning, and coming unawares upon the Enemy, who were now careless through success, they utterly overcame them: and taking Captive the Women and Children, the Men that escaped afterward became *Musulmin*, upon condition their Wives and little ones should be restored them.

The last Battel that hapned in *Mahumed's* life-time, was that of *Tebuc*, with the Princes of *Danma* and *Eila*; whom having overcome, he received to peace, upon condition of receiving from them a yearly Tribute. Here great rewards were bestowed upon the Army by *Osman*, and a numerous company of Profelytes came in unto *Mahumed*. This hapned the ninth of the *Hegira*, in which year *Mahumed* went to *Mecca*, where having spent some time in teaching and instructing the people in his *Law*, he returned to *Medina*, where he died: of which in the next Chapter.

C H A P. XV.

Of Mahumeds Death, and many remarkable passages about it.

M*ahumed* loaden with Military successes, and through fear or ignorance the *Jews* and *Arabians* having given up themselves to his Religion; himself at last was forced to yield to Mortality. To which he was prepared at first by a light Fever, which at length increased to such violence, that in a great degree it seem'd to bereave him of his senses. His carriage under this distemper was very remarkable. Some say, that he desired to change many things which he before had delivered; and that to that end he call'd for Pen and Paper, saying, that he would write them a Book, which after his death should preserve them from Error. But *Omar* hearing these words, cryed out, *Alas ! the Distemper grows violent upon the Apostle of God : the Book of God (viz. the Alcoran) is sufficient for us.* But their disputes grew warm; and some were desirous that Pen and Paper might be brought to *Mahumed*, but *Omar* with many others denied it, confidently affirming, that *the Prophet knew not what*

he said. *Mahumed* moved at their strife, commanded them all to depart, and no farther to dispute such things *in his presence*. So that he writ nothing; which many of his Followers bewail; as fancying themselves thereby to have been defeated of many things, which might have proved advantageous to their Religion.

Mahumed finding his sickness to increase upon him, and falling into the apprehension of his approaching Death; *Elmacinus* saith, that he commanded *Abubecer* to pray with the people; and that they said seventeen Prayers in his behalf. He fell sick (saith the same Author) upon the 28 of *Sofar*, and died upon Munday the 12th of the *former Rabi-ab*, which some affirm was his Birth-day, and the same day of the week on which he fell sick.

But the news of his death was very variously entertained; some denying it, as utterly impossible, conceiving him to be immortal; crying out, *How can he be our witness with God, if he be dead!* and thereupon affirm'd, that he was not dead, but that he was taken away as *Jesus* the Son of *Mary* had been before him. This stirred up the Multitude to withstand his Burial, constantly affirming that he was not dead. *Omar* in this contrast took part with the people, and threatned to be the death of him who durst say the Apostle
of

of God was dead; adding, *That he was taken up into Heaven, and gone away like Moses.* While the contention grew violent, *Abubecer* slept in, and said, *Though Mahumed be certainly dead; yet the God of Mahumed cannot dye, but liveth for ever.* And then he proved his saying out of the *Alcoran*, which sets down, that as others dyed who in their several times were Prophets, so *Mahumed* was to dye. And the people all rested satisfied with *Abubecers* Speech, and from thenceforth believed the *Death* of their *Prophet*. But no less contention hapned about his Burial; for those *Meckezes* who had been the *Companions of his Flight*, pleaded that he ought to be interr'd at *Mecca*, the place of his Birth; the *Medinezes*, who received him when he was persecuted from *Mecca*, said, that he should rather be intombed at *Medina*, because it was his *Asylum* and refuge in the day of his Afflictions. Others said, it was both most convenient and laudable, to carry to, and bury him at *Jerusalem*, the burying place of the Prophets. But at last they all agreed that he should be buried at *Medina*, in the Chamber of his Wife *Ayscha*, and under the bed wherein he died. He died in the 63 year of his age, after he had Merchanted 38, been two years in the Cave, lived at *Mecca* 10, and 13 at *Medina*. *Phatema* was the only Child that survived him, who

buried

who lived but forty days after him. He had seven Wives, besides Concubines. He was unsatiable in his Lusts, and so enormous therein, that he spared no Mans bed. The filthiness of whose life, was a plain demonstration of the falseness of his Prophecy, according to the rules of trying false Prophets laid down by *Maimonides* [in *Moreth*, lib. 2. cap. 40.] *In the tryal of a Prophet* (saith that Learned Jew) *thou art to animadvert the perfection of his person, to enquire diligently into his actions, and to observe his conversation: but the chief sign whereby he is to be discerned, is the abdication and contemning of bodily pleasures (which is the token of a wise Man, much more of a Prophet) and principally the filthiness of Venery. By this sign God hath discovered all those who falsely boasted of the Spirit of Prophecie, so that the truth herein might easily be found of those that sought it, and error be avoided.* By which rule of *Maimonides*, if *Mahumeds* Prophetic Office were duely examined, he would be found, as indeed he was, a most *Pestilent Impostor*; being so far from renouncing his *lusts*, that he reckoned them among the chief Priviledges of his Prophetick Function. I shall close up this Chapter, with *remarking* the groundlesness of that Tradition, which makes *Mahumed* to be put into an *Iron Chest*, that by the force of Load-

stones hangs in the air. Speaking with one *Cidi Absolom* (upon his return from performing the *Alhage* to *Mecca*) he told me it was an idle fable exploded by the *Mahumedists*; who from this their conceit of the *Hanging Tomb*, upbraided the Christians with ignorance in their *story*.

Mahumed being dead, and the *care* of his *Religion* and *Empire* being devolved upon *Abubecer*, who for his zeal was stiled the *just*; The entrance of his Government was not a little molested with certain Men, who pretended either to equal, or exceed *Mahumed* in his pretentions of a Prophet. Of these *Afwad* was the first, who giving it out that he was a Prophet, under that cloak drew many after him, with whose aid he made himself Master of *Zanaa*, *Nazrana*, and *Taysa*. And as he began to grow famous, he was killed in his own House by one *Firus Dailamus*.

After *Abubecer* had rid himself of *Afwad*, one *Taliba* created him a second disturbance; who likewise presenting himself to the people as a fellow-Prophet to *Mahumed*, wanted not credulous adherents, well fitted to adjust his prosecutions. But he was quickly put to flight by *Chalid Ben-Walid*: and upon the death of *Abubecer*, came in to his Successor *Omar*, to whom he made an Oath of Fidelity, and thereupon was permitted to return to his Countrey.

Museilema

Museilema was the third who pretended to be a companion of *Mahumed* in this prophetique Authority : he Married one *Theg-jazis*, who made her self a Prophetess ; but in a very short time she forsook her Husband, and returned to her own people. The vanquishing of *Museilema* cost much blood ; of his party no fewer than ten thousand being slain in one Battel ; a wound which proved utterly uncurable to that Sect.

The fourth great Pretender was one whom the *Saracen* History calls *Almotenabbi*, or *The Propbesier*. An excellent Poet and Souldier ; he in all things studied to be like *Mahumed*. He wrote an Alcoran, both in Verse and Prose ; and was the most considerable that ever rivall'd the Impostor : but some years after his death , all his followers were dissipated, and his Sect crumbled to nothing.

C H A P. XVI.

Containing some of the more remarkable Doctrines taught by Mahumed.

THE things taught by *Mahumed* are so mixt and confused, that it is no easie task to range them under distinct *Heads*. And yet they are not more medly'd in themselves,

than disadvantageously represented by Writers. Some hearing of *Mahumediſm*, think it to be nothing but a bundle of *meer abſurdities*, and a *heap of monſtrous and diſingenious Fables*, wholly tending to the detriment and ſubverſion of the *Truth*. Of which mind I was myſelf, till deſire of ſatisfaction therein, brought me into a more ingenuous acquaintance therewith. And that I may give an unprejudiced account of the principles of *Mahumediſm*, I have conſulted with none but ſuch as have *professedly written* upon this Theme: 'Tis true, that *Mahumediſm* ſtrictly conſidered, is a hodge-podge of *Judaism*, *Gentiliſm*, and *Chriſtianism*; which makes it have ſo many excellent things contained in it; and the very *Alcoran* it ſelf, moſtly conſiſts of expreſs words of Scripture. And ſo ſubtle was *Mahumed* in the compoſure of his *Doctrin*e, that he took it all out of the Books of the two *Teſtaments*, and the *Traditionals* of the *Jews*; adding little of his *own*, beſides ſome ſorry and ridiculous ſtories, not at all relating to the points of his Religion. And yet notwithstanding all this, ſo browleſs was this *Heretique*, that he was not aſham'd, to tell the World, *That all he Preached was ſent him immediately from Heaven*. As to the main ſtructure of this execrable Hereſie, the *Alcoran* affords it to every Reader in our own Language.

Language. But because things therein are so dispersedly laid down, I shall here give a summary account of the chief points thereof, collected out of the *Saracen* Authors. And first, *Elmacinus* hath reduced *Mahumediſm* to Twelve Articles, namely:

1. *To believe in one only God.*
2. *To love and to adore him.*
3. *To deſpiſe and renounce the worſhip of Idols.*
4. *To obſerve Circumciſion.*
5. *Strictly to keep the Faſt of the Month Ramadan, (of whoſe institution I have already ſpoken in my account of the Moreſco-Cuſtoms.)*
6. *To pray, or repeat the Zala five times in the compaſs of a natural day.*
7. *To be careful to pay Tythes.*
8. *That every one who is able, once in his life-time perform the Alhage or Religious Pilgrimage to the Temple of Mecca.*
9. *That they believe the Prophets and Apoſtles, and all the Books that were written by them.*
11. *That Chriſt the Son of Mary is the Son of God, his Word, and his Apoſtle.*
12. *That they acknowledge the Law and the Goſpel.*

THESE are the Twelve things commanded

by *Mahumed*; and all who shall dare to deny the belief and observation thereof, he commands to be compelled, or ruin'd by the Sword and War. This scheme of Doctrine was proclaim'd while *Mahumed* lived; and the Constitution thereof was so specious, that not a few of other Religions were therewith so far allured, as to embrace it, and become his Profelytes. To which many were the more inclined, because *Mahumed* was now in condition to secure and protect his Followers. Besides those who owned him for their Prophet, there were divers *Jews*, *Magicians*, and *Pagans*, whom he took into his protection, upon their Oath of Fidelity, and promise of paying an annual Tribute.

Another Extract of *Mahumed's* Religion, I find collected out of *Ben-Abibecer*, which he received from one *Moghahed*, who received it from *Mahumed's* own mouth; who told his said contemporary *Moghahed*, that whosoever desired to enjoy Paradise, and would have God raise him up at the last day with the Apostles, Prophets, and *Wisemen*, he was necessarily to observe and believe these Forty things. 1. *That there is a God.* 2. *A last day.* 3. *A Book.* 4. *Prophets.* 5. *A Resurrection after death.* 6. *Providence about good and bad things.* 7. *That there is one God, and Mahumed his Prophet.* 8. *To pray at appointed times, having first washt and made clean their Bodies.*

Bodies. 9. Payment of Tythes. 10. Fast the Month of Ramadan. 11. To go in Pilgrimage if they were able. 12. That in 24 hours they say 12 Recaas, and three Ex abundanti, to shew their love of Devotion. 13. That they take no Usury. 14. That they drink no Wine. 15. That they take not the Name of God in vain. 16. That they judge not hastily. 17. That they defraud not their brethren, neither before their face, nor behind their backs. 18. That they upbraid no Man for his deformity. 19. That they neither divorce, nor cast off a chaste Woman. 20. That they make no mans misery or misfortune matter of their sport or laughter. 21. That they cast not off the fear of Gods punishments. 22. That they be no obtrudators, or given to Calumny and Back-biting. 23. That they give God thanks for every benefit they receive from him. 24. That they be patient in afflictions. 25. That they despair not of Gods mercy. 26. That they believe that all what happens to them was not appointed for another, for then it would have befallen him. 27. That God, to please his Creatures, is not angry with them. 28. That they prefer not this World before that to come. 29. That they do not covetously withhold from their Brother (that is, a Musulman) what they desire of them. 30. That in the things of Religion they observe him who is above them; and in the things of the World, those who are below them. 31. That

they swear not. 32. That they contract no friendship with the Devil. 33. That they bid farewell to all vanity. 34. That they devour not the Goods of the Orphan. 35. That they suppress Calumny. 36. That they instruct their Family and Children in the things that may be serviceable to them with God, and lead them to the great and best God. 37. That they do good to their Neighbour, and hide not themselves from those who stand in need of them. 38. That they multiply the praises, jubilations, and magnifications of God. 39. That they curse not the Creature. 40. That in every state they read the Alcoran, unless when they are unclean. And forsake not the Congregation of Believers, or turn not a Separatist. That they do to another, just as they would have it done unto themselves.

There is yet another Abstract of the *Mahomedan* Religion, which *Hottinger*, in *Hist. Oriental. Lib. 2. Cap. 3.* saith is the most absolute. And he speaks of it as of an excellent Present made him by his Friend *Sam. Rhorius*. The whole Compendium bears this Title; *An Account of the things which the Tongue ought to confess, and the Heart to believe concerning Religion.*

The first Article respects God, his Name, Attributes, Works, especially of his Providence.

of GOD.

1. That God is the only God, and that there is none other beside him: That he hath no like, nor equal, nor Son, nor Companion, nor Colleague. Whose Original is without beginning, and Eternity without end. Whose Attributes are incomprehensible, and whose Power exceeds all expression. Whose Essence no thought can comprehend; though men given deeply to meditate use to express it by Signs and Examples. No Man can know more of God than he hath pleased to reveal of himself. His Throne is equal to Heaven and Earth, and no inconvenience doth accrew unto him from his conservation of them both. God is the Excellent, Great, Wise, Knowing, Moderator, Powerful, Sagacious, Nimble, Great, who sits upon his Throne honour'd with his Being, who pierceth into all places with his knowledge: who created Man, and knows whatsoever his Soul inspir'd into him: not a leaf doth fall without his privy, neither doth a grave lye hid in darkness, whether green or drie, which is not to be found in the *Books*. [By which the *Arabians* understand Predestination.] The same God hath excellent Names (of which no fewer than 99 are reckoned up by the *Arabians*) and excellent

cellent Attributes ; in all which Names and Attributes there is not the least change. And it is wickedness to believe, that his *Attributes* are created, or his *Names produced*. God spoke with *Moses*, and appeared in the Mount, which was astonished at his Majesty.

Of Providence.

All things, both good and evil, sweet and bitter, are under Gods Providence ; the Lord our God doth govern them all. The disposal of all things are in his hand, and their process and originals depend upon his decree. He knows all things before they come to pass, and all things flow by his ordering. Nothing is done by his Worshippers, which he hath not decreed and anteverted by his prescience. He knows all that he has made, making to erre whom he will, by leaving them in his just judgment, and directing whom he pleaseth, and of his mercy helping them. All things are brought to an easie end according to his fore-knowledge and *foresight*, whether it be Calamitous or happy. And it were no ordinary impiety to imagine that any thing can be done in his Kingdome against his will ; or that any emolument can happen to any one which he doth not grant : or that there is any other Creator of any thing besides him, who is the Lord of his Creatures, the Lord of their Works, and the orderer of their Motions and Counsels. *The*

*The Belief of the Mahumedans concerning
the Alcoran.*

They hold, That it is the uncreated Word of God. But this Article was not of universal belief among the *Mahumedans*; for *Almamon* was of a contrary opinion, and very grievously punisht all those who held otherwise. Among those who held the Alcoran to be the *increated word of God*, *D. Ahmed Ben Habib*, of happy memory, was the chief, whom *Almamon* sent for in fetters. But *Almamon* dyed before *Ahmed* came to him: yet his intention was pursued by *Mutasimus*, who severely corrected him. *Elmacin. lib. 2. Saracen. Hist. pag. 138.*

This opinion, that the Alcoran was *created*, was greatly approved of by *Vathecus*, and very highly commended by *Ahmed* the Son of *Abi David*, and by his Counsellour *Mahumed Ben Abdolmelich*. *Vathecus* upon occasion of this controversie writ to all the Provinces of *Egypt*, that the *Musulmin* should be compelled to believe that the Alcoran was *created*; and that this decree should be written in the Temples, or publick Mosks. But this was very displeasing to the *Musulmin*, and vehemently detested by them. But those who withstood this Decree, and refused to embrace the opinion of *Vathecus*, suffer'd
most

most grievous punishments; some being scourged, some imprisoned, and some slain. But afterward, when *Giasar Mottavacelus* came to the Empire, he set those at liberty who were under restraint for their opinion, and expressed no small dislike against *Mahumed Ben Abdolmelic*, for advising *Mutasimus* to confine them. And the *Mahumeds* are so zealous in maintaining their Alcoran, that they rather chuse to suffer the extreamest miseries, than doubt of its *Eternity*.

Concerning the Prophetical Office of Mahumed.

It is required of *Musulmin* to believe that God sealed up all Prophecie and Apostolate in his Prophet *Mahumed*: making him to be the last of all he intended to send unto the World, to preach his will, and to warn and invite Men to turn unto him; granting him a *clear light*: that God also sent unto him the *wise Book* (that is, the Alcoran) in which his true Religion is explain'd, and Men are directed to the *right way*.

Concerning the last Judgment.

The *Musulmen* are unanimous in the belief of a last Judgment, saying, that the hour shall come, when God shall raise up those
that

that are in their Sepulchres , and that they shall return, like as God created them. That he shall give a double reward unto the good Works of his faithful servants ; whose greatest sins he forgives if they repent, but the lesser sins are pardoned for their care to avoid the greater. But God doth not forgive those who make him to have *Associates*, but he pardons whom he pleases, who are not involved in the Sin of Association.

In perusal of this Article, the term of *Association* and *Associates* I found to bear an abstruse meaning, which had exceeded my comprehending, till I found the *Alcoran* calling the *Jews* and *Christians* by the title of *Associates* ; because the former held that *Ozair*, and the later that *Messias* was the Son of God. And in another Chapter of the *Alcoran*, *Mahumed* saith expressly, That God doth not pardon him, who makes him to have a Companion. For those that do *associate* any thing unto God, erre a damnable Errour. And *Mahumed* saith , that they are not to be interceded for. And he brings *Abraham* in for an example, who prayed not for his Father, because he was an Idolater, and therefore an *Associant*. And I meet with a place cited out of the *Sunnè* , or Traditions of *Mahumed* , which gives us herein no dark information : and it it thus.

In the day of the Resurrection, it shall be said

said to the Jews, *What have you Worshipped?* they shall answer, *We have Worshipped Ozair, the Son of God: and it shall be said unto them, Ye do erre, for God hath neither Son nor Companion: but what is it that you desire?* they reply, *Something to drink: it shall be said unto them, Drink, and fall headlong into Hell-fire.* After this it shall be said to the Christians, *What have ye worshipped?* they shall answer, *We have worshipped Messias, the Son of God: and to them it shall be said, You speak lyes, God hath no Son nor Society: What is it you desire?* That you would give us drink: *it shall be returned, Drink, and go to Gehenna.* By this Tradition of the *Sunnè*, (which is of equal authority with the Alcoran) we are made to understand who those *Associants* are, for whom there shall be no pardon in the day of doom. But to proceed.

Those who have done so much good as equals in weight a grain of Barley, or a Pistachio, or an Atom, shall see it. And he that has done so much evil, shall also see it. And that the Prophet *Mahummed* shall by his intercession deliver those of his Religion from Torments, who have foully and grievously offended.

Concerning Paradise and Hell.

Under the name of Paradise, they understand

derstand the place of the Blessed, which God created and prepared to be the eternal mansion of his friends, whom he will there honour with the beholding of his face. And this Paradise the *Mahumedans* believe to be the same place out of which God cast *Adam*, his *Prophet* and *Vicar*, into the land which before he had designed in his fore-knowledge.

They believe also another state contrary to the former, in which all those shall be cruciated that believe not in God; and this they call by the name of *Fire*.

*Concerning the certainty of the Resurreſti-
on, and the manner of retributing works.*

The high God at the day of the Resurrection shall come attended with Troops of Angels, to take an account of the Nations: the Scales shall be hung up, and the deeds of Men shall be weighed; and they shall be happy whose works are found weighty. And then the *Books of Works* shall be brought; and they who receive their *Book* in the right hand, their account shall be easie; but they to whom the *Book* is brought behind their back, shall burn in Hell.

Concerning

Concerning Purgatory.

All Men are to pass the *Zorat*, which signifies a *certain infernal Bridge*, according to the disposition and nature of their works. Those that shall be saved, shall be known by this, that they shall quickly and suddenly be delivered from the *infernal fire* or Purgatory; but the rest, according to the merit of their Works do perish there.

Concerning the Nature of the Mahumedique Faith.

The *Musulmin* are very metaphorical in expressing themselves in the description of their Faith, which they call *Mahumeds Pool*, whither his people are to come to drink: and that whosoever drinks thereof shall not thirst; but whosoever shall profane or change this *Faith*, shall be forced and driven from it. This Faith consists in the words of the Tongue, sincerity of the heart, and the outward demonstration of the work. It increaseth by the increase of works, and faileth through the defect of works: *increase and decrease happen to Faith*. Neither is the word of Faith perfected, unless by works: neither doth word or work avail any thing without intention; and neither *word* nor *work*, nor

intention is of any efficacy without *consent*.

Of the state of Martyrs, and of other Souls after this life, when they are separate from their Bodies.

The Martyrs are not finally extinct, but live with their Master, by whom they are sustained [where by Martyrs we are to understand all those who have died (in Battel or otherwise) for the defence or propagation of the *Mahumedan* Religion.] The Spirits or Souls of the Blessed do still remain, and shall enjoy delights until that day in which their Bodies shall be raised; but the *wretched* are tormented to the day of judgment. God, say the *Musulmin*, shall establish in the life of this, and the World to come, those who believe. They hold also, that every Man has his Guardian Angel, who appoints him his work; and that nothing of his actions is hid from God. They believe, that the Angel whom they call the Angel of Death, doth gather together the separate *Spirits* or *Souls* at the beck of the Lord. They have likewise a Tradition, how the Angel of Death doth beat the dead carcass in its grave: and they seem to borrow this Fable from that of the Jews, which *Buxt.* takes notice of, *Synag. Jud. cap. 35.* After the *Arabian* Author (out of whom these things are related) had set
H down

down these Contents of *Mahumedism*, he concludes all with a large Encomium of *Mahumed*, and of their happiness who lived in his time; as also of the Empire of his Successors *Abubecer*, *Omar*, *Osman*, *Ali*: adding, that none ought ever to mention them but with signal reverence.

Gabriel Sionita in his 14 Chapter *de Urbib. & Morib. Oriental.* gives us another account of *Mahumedism* out of *Jacob Ben Sidi Ali*, an *Arabian* Author, which being not voluminous, I have thought good here to insert.

The Worship and Religion of the *Musulmin* consists in this; *That they belileve all the discourses which the Arch-Angel Gabriel had with Mahumed, concerning the things that are to be believed and done: of which these are the summ: viz. That the Musulmin believe in one God, and that there is none other like him. That they believe the Angels to be the Servants of God. That they believe the Scriptures which were sent to the Apostles; which are by common opinion divided into an hundred and four Books; of which ten were sent to Adam; fifty to Seth; and thirty to Enoch (whom they call Edris;) ten to Abraham; the Law to Moses; the Psalms to David; the Gospel to Jesus Christ; and at last the Alcoran was sent to Mahumed. And all these Books of Scripture they believe to be sent from God,*

God, for the benefit of Men. They believe a day of Resurrection after death; and that some are predestinated to Fire (by which they mean Hell) and some to Paradise, according to the Will of God. For it is expressly said in the Alcoran, There is none of you who has not his place in Paradise, and his place in Inferno appointed for him. They believe also a reward of good Men, and the punishment of bad: The Intercession of Saints. It is also necessary, that every Musulmin believe the Divine Pen, which was created by the finger of God. This Pen, say the Mahumedan Doctors, is made of Pearls, and is of so great length and breadth, that a swift Horse in fifty years cannot pass over it. And it doth write all things past, present, and to come. The Ink with which it writes, is of light; the Language wherein it writes, none doth understand but the Arch-Angel Seraphael. They believe also the punishment of Sepulchres, or that the dead therein are often cruciated; and of this they produce an instance of what hapned in a certain Sepulchre betwixt Mecca and Medina. Thus far Gabriel Sionita.

The Doctrine of Mahumed, in several of the particulars already mention'd, is much otherwise reported by European Authors, than it is done here. But I have kept my self to the Orientals in this account, and am induced to believe they are the fittest to be

our *informers*, as dealing in their own story, and in such things as did most nearly concern them, and in which we may imagine their care was to deal fairly.

But ere I shut up this tedious Chapter, I hope the Reader will not take it ill, that I advertise him of another account of the *Mahumedans* Religion, set down by Doctor *Pocock*, in his Learned Notes upon *Greg. Abul. Farajius*, pag. 284. &c. which he cites out of *Algazalius*, a Writer of great reputation among the *Mahumedans*; and it is called, *The Interpretation of the Faith of the Orthodox*; which consists in these two points.

1. *That there is no God, but the God.* 2. *That Mahumed is his Messenger.* This is that *Duplex Testimonium*, which *Elmacinus* saith was the Poësie or Motto of *Mahumed's* Seal: though a learned Writer tells us out of *Alkodaius*, that his *Seal* had no other Inscription than *Mahumed Messenger of God*; which being but three words in the *Arabick*, was written in so many lines. This is the usual *Devise* of the Signets of the *Barbarian Grandees*.

CHAP. XVII.

Of the things conducing to the propagation of Mahumed's Heresie. And first, of his carriage towards the Christians.

HAVING, in the antecedent Chapters, given a short account of the *Origine* and *first State of Mahumedism*, and therein of the more remarkable passages relating to the *Birth, Life, and Death* of the Author of that Heresie: In pursuance of my first intention, I am now to set down the things which (are conjectured to have) conduced to the first reception of that cursed Impostor; among which, some related to *Mahumed's Carriage and Doctrine*, and some to the condition wherein he found Religion at his first setting up for a Prophet.

It has ever been the guise of the Ring-leaders of mischievous Enterprizes, to gain, if possible, a popular esteem of their persons: In which artifice *Mahumed* was both studious and successful. For his seemingly rigid Zeal for Religion was tempered with

such an affability of deportment, that the very *Koraisbites*, his forest Enemies, highly commended his Demeanour, though they resolutely withstood his Doctrine.

But that which some have reckoned for a main Engine to advance his Religion, was his not suffering it, like *Moses* his *Rod*, to turn to a Serpent, and devour all the rest: For he granted a *Toleration*; for every one had free liberty to enjoy his Worship, according to that place of the Alcoran, where he saith: *O Infidels! I do not adore what you adore; and you do not adore what I worship; observe you your Law, and I will observe mine.* At his first appearance under the Cloak of a *divine Messenger*, he found a great part of the World enlightned with the Gospel, and Christianity: though it was greatly shaken with Intestine Heresies, yet there was still that Zeal and Union of its Professors, and power and activity of Civil Magistrates, as render'd it so formidable to *Mahumed*, that he could not hope to afright them into compliance. Therefore during the first and *weak state* of *Mahumedism*, its Author put on a modest Countenance and *plausible Aspect*, especially toward the Christians, whom he so far courted, as to draw his own Tenets and Doctrine in some conformity to theirs; highly praising the Person, Actions, and Rules of
Christ,

Christ, and using a peculiar respect to all bearing his Name.

Elmacinus (in the first book of his *Saracen History*) tells us, how that certain Christians coming to desire *Mahumeds* protection, he freely granted their request, conditioning onely the payment of a small Tribute. He also commanded *Omar* to tell them, *That their Lives were as his Life, and their Riches as his Riches; That whatever befel them, should befall him also.* This was written, saith *Elmacinus*, by the famous Author of the Book *Almuhaddeb*, and is cited by *Abunifa*. The same History reports likewise, that when a Grandee who was a Christian came to visit the Prophet, that he stood up to him in token of respect: and being by some of his *followers* rebuked for so doing, he told them, *The Christian was a Magistrate among his people, and honour is due to men of that Quality.* He charged his Captains to be kinde to the Cophtites; and that he would be an Enemy to that man in the day of Judgment, who oppressed the Christians. And to testifie to the world that his designe was not to oppress or ruinate their Religion, he is reported to have made this following Covenant for the protection both of Christianity and its Professors.

CHAP. XVIII.

A Copy of the League Mahumed made with the Christians, whose Original was found in a Monastery on Mount Carmel, near Mount Libanus, a days journey from Mecca, and (as some say) was sent to the King's Library in France.

M*Ahumed*, sent from God to teach Mankind, and declare the Divine Commission in truth, wrote these things.

That the Cause of Christian Religion determined by God, might remain in all parts of the *East* and *West*, as well amongst the Inhabitants as Strangers, near and remote, known and unknown: To all these people I leave this present Writing, as an *inviolable League*, as a *decision* of all *farther Controversies*, and a *Law* whereby *Justice* is declared, and strict *observance enjoyed*. Therefore, whosoever of the *Musulmin's* Faith shall neglect to perform these things, and violate this *League*, and after the manner of Infidels break it, and transgress what I command herein, he breaks the *Compact* of
God

God, resists his agreement, and contemns his *Testament*, whether he be a King, or any other of the faithful, (that is, *Mahumedans*.)

By this Agreement, whereby I have obliged my self, and which the Christians have required of me, and in my *Name*, and in the name of all my *Disciples*, to enter into a *Covenant* of God with them, and *League* and Testament of the Prophets, Apostles, Elect, and faithful *Saints*, and blessed of times past and to come.

By this *Covenant*, I say, and Testament of mine (which I will have maintained with as much Religion, as a Prophet Missionary, or as an Angel next to the *Divine Majesty* is strict in his obedience towards God, and in observance to his *Law* and *Covenant*) I promise to defend their Judges in my Provinces, with my *Horse* and *Foot*, Auxiliaries, and other my faithful Followers ; and to preserve them from their Enemies, whether remote or neer, and secure them both in Peace and War ; and protect their Churches, Temples, Oratories, Monasteries, and places of Pilgrimage, where-soever scituated, whether in Mountain or Valley, Cavern or House, a Plain, or upon the Sand, or in what sort of edifice soever ; also preserve their Religion and their Goods in whatsoever part they are, whether at *Land* or *Sea*, East or West, even as I keep
my

my *self* and my *Scepter*, and the faithful believers of my own people.

By this Covenant, I likewise promise to receive them into my protection from all Harm, Vexation, Offence, and *Hurt*. Moreover, to repel those Enemies which are offensive to *them* and *me*, and stoutly to oppose them both in my person, by my Servants, and all others of my People and Nation : For since I am set over them, I ought to preserve and defend them from all adversity, and that no evil touch them before it afflict mine, who labour in the same work. I promise farther to free them from those burthens which Confederates suffer, either by Loans of Money, or Impositions; so that they shall be obliged to pay nothing but what they please, and no molestation or injury shall be offered them herein.

A Bishop shall not be removed from his Diocess, or a Christian compelled to renounce his Faith, or a Monk his Profession, or a Pilgrim disturbed in his Pilgrimage, or a religious man in his *Cell* : Nor shall their Churches be destroyed, or converted into Moschs; for whosoever doth so break this Covenant of God, opposes the Messenger of God, and frustrates the divine Testament. No Impositions shall be laid upon *Friars* or Bishops, nor any of them who are not liable to Taxes, unless it be with their own consent.

And

And as to great Merchants, Fishers of Pearls, Miners of precious stones, Gold and Silver, and all other rich and opulent Christians, they shall not pay above twelve shillings yearly; and it shall also be from those who are constant Inhabitants of the place, and not from Travellers and men of uncertain abode; for they shall not be subject to Impositions or Contributions, unless they are possessors of Land or Estate; for he which is lawfully subject to pay money to the Emperour, shall pay as much as another and not more, nor more required from him above his faculty and strength. In like manner, he that is taxed for his *Land, Houses*, or Revenue, shall not be burthened immoderately, nor oppressed with greater Taxes than any others that pay Contribution.

Nor shall the Confederates be obliged to go to *War* with the *Musulmins* against their Enemies, either to fight or discover their Armies, because it is not of duty to a Confederate to be employed in Military Affairs; but rather this Compact is made with them, that they may be the less oppressed; but rather the *Musulmin* shall watch and ward and defend them. And therefore that they be not compelled to go forth to fight, or encounter the Enemy, or finde Horse or Arms, unless they voluntarily furnish them:
And

And he who shall thus willingly contribute, shall be recompensed and rewarded. No *Musulmin* shall infest the Christians; nor contend with them in any thing but in kindness; but treat them with all courtesie, and abstain from all oppression or violence toward them.

If any Christian commit a crime or fault, it shall be the part of the *Musulmin* to assist him, intercede, and give caution for him, and compound for his miscarriage; liberty shall also be given him to redeem his life. Nor shall he be forsaken, nor destitute of help, because of the Divine Covenant which is with them, That they should enjoy what the *Musulmins* enjoy, and suffer what they suffer.

And according to this Covenant, which is by the Christians just request, and according to that endeavour which is so required for confirmation of its Authority, you are obliged to protect them from all calamity, and perform all Offices of good will toward them, so that the *Musulmin* may be sharers with them in prosperity and adversity.

Moreover, all care ought to be had, that no violence be offered to them, as to matters relating to Marriage, viz. That they compell not the Parents to match their Daughters with *Musulmin*: Nor shall they be

be molested for refusal either to give a Bridegroom, or a Bride ; for this is an act wholly voluntary, depending on their free will and pleasure.

But if it happen that a Christian woman shall joyn with a *Musulmin*, he is obliged to give her liberty of Conscience in her Religion, and that she may obey her *Ghostly Father*, and be instructed in the *Doctrines* of her *Faith* without impediment. Therefore he shall not disquiet her, either by threatning divorce, or by solicitations to forsake her *Faith* ; but if he shall be contrary hereunto, and molest her herein, he despises the Covenant of God, rebels against the Compact of the Messenger of God, and is entred into the number of liars.

Moreover, when Christians would repair their Churches, or Convents, or any thing else appertaining to their Worship, and have need of the liberality and assistance of the *Musulmins* hereunto, they ought to contribute, and freely to bestow according to their ability ; not with intention to receive it again, but *gratis* ; and as a good will toward their *Faith*, and to fulfil the Covenant of the Messenger of God, considering the obligation they have to perform the Covenant of God, and the Compact of the Messenger of God. Nor shall they oppress any of them living amongst the *Musulmin*
nor

nor hate them , nor compel them to carry *Letters* , or shew the way , or any other manner force them: For he who exercises any manner of this Tyranny against them, is an oppressor , and an adversary to the Messenger of God , and refractory to his Precepts.

These are the Covenants agreed between *Mahumed* the Messenger of God, and Christians. But the Conditions on which I binde these Covenants on their Consciences, are these :

That no Christian give any entertainment to a Souldier Enemy to the *Musulmin*, or receive in his House publickly or privately. That they receive none of the Enemies of the *Musulmin* as Sojourners into their Houses, Churches, or Religious Convents, nor underhand furnish the Camp of their Enemies with Arms, *Horse*, *Men* ; or maintain any correspondence or intercourse with them by contracts or writing ; but betaking themselves to some certain place of abode, shall attend to the preservation of themselves, and to the defence of their Religion.

To any *Musulmin* and his Beasts they shall give three days entertainment with variety of meat ; and moreover shall endeavour

deavour to defend them from misfortune and trouble. So that if any *Musulmin* shall be desirous or be compelled to conceal himself in any of their houses or habitations, they shall friendly hide him, and deliver him from the danger he is in, and not betray him to the Enemy.

And in this manner the Christians performing Faith on their side, whosoever violates any of these Conditions, and doth contrarily, shall be deprived of the benefits contained in the Covenant of God and his Messenger. Nor shall he deserve to enjoy those Priviledges indulged to Bishops and Christian-Monks, and to the believers of the contents of the Alcoran.

Wherefore I do *conjure* my people by God and his Prophet, to maintain these things faithfully, and fulfil them in what part soever of the world they are; and the Messenger of God shall recompence them for the same: The perpetual observation whereof he seriously recommends to them, until the day of Judgment and dissolution of the world.

Of these Conditions which *Mahumed* the Messenger of God hath agreed with the Christians, and hath enjoyn'd, the witnesses were,

Abu Bacre,

Ishman Ben-Afaw,

Omar Ben-Alcherab, Ali Ben-Abitaleb.

The Secretary was *Moavias ben Abi Saffian*, a Souldier of the Messenger of God, the last day of the Moon of the fourth Moneth, the fourth year of *Hegira*, in *Medina*. May God remunerate those who are witnesses of this writing. Praised be God the Lord of all Creatures.

This is the Covenant which *Mahumed* made in favour of the Christians ; and though the Turks deny the truth thereof, yet it is by very good Authors taken for real. And if the condition of *Mahumeds* affairs be considered at the time when this Covenant is said to have been made by him, there will be the less temptation to suspect its Authority : For in the fourth of the *Hegira* he was at war with the *Arabians*, and his Kingdome in no good posture ; but like the infancy of all new-erected Empires, weak and infirm : And to prevent his being assaulted with two Enemies at once, the *Arabian* and Christian, he took off the latter by this politick Compact.

C H A P. XIX.

*The opinions of some Learned Men
concerning this Covenant.*

THis Testament of *Mahumed* was at first published in *France*, with the Translation of *Gabriel Sionita*, and after that in *Germany*, by *Johannes Fabritius*, in the 1638. of Salvation. *Grotius* in one of his Epistles mentions it in these words: *Edidit Gabriel Sionita his diebus Testamentum Muhammedis* ut fuisse positum, *aut indultum potius ejus in gratiam Christianorum, hand dubie à Christianis suppositum, ut sub obtentu tanti nominis Musulmannis æquioribus uterentur. Ille tamen geminum esse affirmat, & persuadet iis, qui nasum non habent.* By which words the Learned *Grotius* utterly rejects it, as *spurious and supposititious*. But *Hottinger* speaks a little more warily, and confesses he never saw it, but that it may be discovered by its style: because *Mahumed* expresseth all his concerns after such a manner in *Arabick*, that one conversant in his Writings, may easily discern what is his, and what not. But without any venturous determination concerning the truth or suppositiousness of the abovesaid

Compact, we find about the beginning of the fifth Age, that the *Saracens* were very respectful toward the *Melchite*, whom they esteemed the Orthodox Christians; of which Sect Mr. *Brerewood* has given an account, in Chap. 16. of his *Enquiries touching the diversity of Languages and Religions*, &c. (whither I refer the Reader.) An instance of this kindness to the *Melchite*, we meet in *Elmacinus*, pag. 247. who writes, that *Aziz Billah*, a great Lord of *Egypt*, Married a *Melchitique* Christian, who made it a condition of her Marriage, that a Temple of our Lady, otherwise called the Temple of the *Patriarch*, should be restored to the Orthodox, which was spoiled and taken from them by the *Jacobites*. And that story of *Almander*, a Prince of the *Saracens*, is usually related in testimony of the favour that was shown to the *Melchites*; which *Zonaras* thus reports,

Τοῖς χερίοις τῆς τῆ βασιλείας, Ἀλαμάνδαρ ὁ ὅς Ἀγαρῶν ἐύλαργος καὶ φιλικὸς πρὸς ὁρθοδόξους, &c. *Almander* the chief over a Tribe among the *Hagarens*, being Catechized or instructed by the *Orthodox* or *Melchite*, believed and was Baptized: to whom *Severus* sent two Bishops, on purpose to draw him to his own Heresie; who telling him that the two Natures of Christ were confused into one, he replied, that then the Divinity of Christ suffer'd with his humane flesh: And being willing to convince the
two

two Bishops of the Absurdity of such a position, he appointed one of his Servants in the presence of the Bishops to whisper something in his ear; upon which *Almander* feigned himself exceeding sad, and began to look dejected. The Bishops demanded the cause, and what it was that wrought in his countenance so suddain a change. He told them, that *Michael* the Arch-Angel was very lately dead. The Bishops told him, the news was certainly false, and that it was impossible for an Angel to dye. To whom he replied, If an Angel cannot dye, for what reason do ye affirm that the Deity can suffer and dye, being conjoined and mixt with flesh, and with it made into one Nature?

But to return. *Mahumeds* Solemn League and Covenant with the Christians, may with good reason be numbred among the Artifices made use of by that *Great Politique*, to assist his Infant Empire: which as soon as he saw grown strong, he wrote the Chapter of the Sword, and another of the Battel, where all his promises of Toleration and Indulgence to the Christians in their Religion, was changed to a harsher style: And now it was, *Cut off the Infidels Heads, take them Prisoners, enslave them until you think fit to grant them their liberty, or make them pay their ransome, &c.*

And yet notwithstanding all this, *Gabriel*

Sionita ventures to tell the World, That by vertue of Mahumeds Covenant, they have in the Turkish Dominions enjoyed the freedome of publick exercising the Christian Religion, and security to their Persons and Estates.

Consulting with a person very well versed in the *Arabian* Language, and desiring his opinion of the said Testament; he writ me word, that he had perused the *Testamentum Mahumedis* in *Arabick*, and concluded it spurious; because not two lines in the whole are to be met with, any way favouring of the Alcoran-Phrase. The Edition which I perused (saith he) is in *Arabick* and *Latin*, where the Printer in a Preface tells us, that it was first brought out of the East by *Pacificus Scaliger* a Capucine Missionary, who took much pains in the Eastern parts, in endeavouring the conversion of those people to the *Roman* Faith. And it is very probable (saith my Friend) both by the style and matter, that he himself was the first and sole Author of it.

C H A P. XX.

*That Mahumed's carriage to the Jews
and Arabians might be a help to
nourish up his Infant Sect.*

M*Ahumed's pretended Friendship to the Christians was not more advantageous to his Sect, than his Enmity against the Jews, whom he looked upon as a contemptible perfidious people; whom God punished with wants and shame; and he always speaks of them as of Beggars and Vagabonds: and because of their obstinate adherence to the legal Ceremonies, he by way of scorn calls them, The people of the Law. And we are told out of Al Baidawi's Commentaries upon the Alcoran, (who died in the 692 year of the Hegira;) That where-ever Mahumed useth these words, The curse of God be upon the Infidels, it is to be understood of the Jews.*

This his severe deportment towards the Hebrews, some impute to his hatred of their cruel dealing with the good men God sent unto them. And others again imagine it was, the more cunningly to ingratiate with

the Christians. But we need not herein have recourse to conjectures, seeing we finde the Jews continually opposing his Doctrine, and labouring to detect and expose him for a *Cheat*. Once (we read how) some of the Jewish *Priests* coming to *Mahumed*, told him, *That there was a debate hapned betwixt them and the people , and that they had bound themselves to stand to his award ; and that if he would give sentence against the people , they would become his Profelytes , and by their Example draw many to his Sect*. But *Mahumed* perceiving their designe, sent them away with threatnings to be revenged of their project. At another time a Jewish Damsel went about to poyson him, and the Jews every where disputed against his *Principles* ; which was pretence enough to an imperious proud Impostor, of being severe against such an unarmed and unwarlike Generation as the Jews were at that time.

As to the Pagan *Arabians* , he treated them with other Stratagems. He found, as he often calls them, *suseha*, an Ignorant, Beastly, and Idolatrous Nation, void of all Learning and ingenuous Education ; to whom *Mahumed* discovered the vanity of their Idolatry, and the insignificancy of the Idols they worshipped : and gave them likewise to understand, that they ought to wor-

worship the Great God of Heaven and Earth, who was the onely true God, who made all things ; who caused Rain to fall from Heaven, and fruits to proceed from the Earth ; who caused men to die, and after death to rise again ; to reward every man according to his deserts with Glory or Punishment : That God had created the *Paradises*, with many excellent things, for the *Blessed* ; and *Hell*, with numberless torments, for the *Damned*. All which were denied by the Idolatrous *Arabians*, upon whom he so wrought by fearful and frequent inculcations of these things, that at last numbers of them embraced his Doctrine. And the more to endear these his new Profelytes, (measuring theirs by his own libidinous humour) he indulged them all manner of Carnal and filthy enjoyments ; which, I doubt not, was a winning concession to that rude and blockish people, and a fit Engine to insinuate his Religion into their embrutisht mindes. And we need not suspect the truth of what is spoken, or doubt that *Mahumed* granted his Disciples a licentious freedom in this life ; seeing the Heaven he promiseth them in the next, is made to consist chiefly in such fleshly fruitions, as may appear by this following short description of his *Paradises*, or future state.

CHAP. XXI.

Of Mahumed's Paradises.

GOD, saith the Alcoran, created seven Habitations, each of which is called a Paradise. They are wrought with Gold, Silver, Pearls, and precious Stones: It hath divers stately Edifices, Gardens, and divers Fruit-trees, two sorts of each: There are several Fountains and Rivers of cool Waters, Milk, Honey, and most sweet Wine. In the midst of this Paradise there is a vastly big Tree, with leaves of Gold and Silver, the branches whereof cover the walls of Paradise: In every leaf of this Tree the Name of *Mahumed* is inscribed together with the Name of God, in this known Abridgement of Mahumedism, *Le ilehe ille allah Muhamed razalo allah* (as the converted *Alfaqui Andreas Maurus* writes it, *lib. Confus. Sect. Mahumed, cap. 10.*) i. e. *There is no other God but the Lord, and Mahumed his Messenger.* The ornaments and furniture of these Paradises are to be collected out of several Chapters of the Alcoran; wherein is to be seen how the Moors are to have their *Silks, Purples, Tapestries, Tissues, Broca-*

Brocado's, for Curtains, Vallens, &c. Their Beverage shall be a sort of Water whiter than Snow, and sweet as the Honey-comb. Here the Moors shall have delight without care, and continually be *merry* and *jocund*. They shall have their *Guildemin Mohalledun*, Pages to wait upon them clothed in Tissues, and surpassing in beauty; who have no other employment but to be Cup-bearers to the *Musulmin*. Here are also the *Horbin*, Virgins sumptuous in apparel, and beautiful as the light. These are not of humane race, but continually created. These Virgins live recluse, and are made on purpose to entertain the *Musulmin*. And here he speaks such uncouth filthiness, as may not with due modesty be named to an *ingenuous Reader*. But, I confess, so great is the naughtiness of the things to be met with in *Andreas Maurus* his account of *Mahumed's* Paradises, that I had rather the curious Reader should consult that Author, than I make him here blush with a Transcription.

But among all the Luxuries provided for the men, not one word is spoken of any entertainment provided for the women; which the converted *Alfaqui* notes for a singular defect (amid all the accomplishments) of *Mahumed's* future state.

CHAP. XXII.

Of Mahumed's Miracles.

THough the things *Mahumed* indulged his Followers in this life, and promised them in the next, were certainly very taking with the sottish and idolatrous *Arabs*, and a very proper instrument to seduce them to his party : Yet with those who were of a more awakened Understanding, he was forced to deal in another Method. And because he was often urged to do Wonders, like *Noah*, *Moses* and *Christ*; and to confirm the *Divine Right* of his Apostleship by express Miracles, he pretended these, following to have hapned to him.

1. That in his Infancy (as was said above) the Angel *Gabriel* launced his Stomach, and pulled out his Heart, and took thence the black Coar, which is the seat of temptations, and instantly put up his heart again. *Mahumed* not suffering the least *disease* or pain.

2. That going with the Caravan, and one day it chancing to be very hot, a Cloud settled

settled over *Mahumed's* head, and overshadowed, and went along with him, to save him from the violent heat.

3. *Mahumed* (as he may well) reckons it for a Miracle, that *Gabriel* should come and salute him in the Cave, and begin to deliver him the *Alcoran*.

4. A fourth Miracle was, that of the Beasts, Birds and Stones saluting him, as one evening he came from the *Cave*, and told him expressly, that he was the Messenger of God. To which he addes, that in his passage there lying the trunk of a tree, and *Mahumed* being ready to step aside, the tree cleft asunder in the midst, so that he went thorow it; and assoon as he was gone, the tree grew together again as it was before.

5. Another Miracle was the coming of the trees to shadow him, and after they had performed that office, at his command to return to their places. In the *Sunè* this Miracle (saith *Jo. Andr. Maurus*) is thus reported:

Mahumed being one day uncovered in the fields, he had occasion to untruss, during which the Sun shone so hot on his head, that he was all in a sweat; whereupon he looked towards certain Trees which were far from him, and called them to come and shadow him; upon which two Trees tore up the earth

earth with their roots, and came to the place where *Mahumed* was, and made him an Arbour; and having done their office, at *Mahumed's* command they returned to their places, and the earth closed up their roots again.

6. Another Miracle was the weeping of the trunk of a Palm-tree: which I finde thus related:

When *Mahumed* was ready to leave *Mecca*, and go to *Medina*, he had a dry trunk of a Palm-tree in his house; which on the night of his *Alhegira*, or *Banishment* from *Mecca*, was very moist; whereupon he called the *Moors*, and desired them to see a great Miracle. The *Moors* answer'd, that they desired nothing more than to see Miracles; then he brought them where the trunk lay, and bad them touch it with their hands, and see how it wept for *Mahumed's* departure.

7. But his greatest Miracle was the dividing of the Moon, as is intimated in a Chapter of the Alcoran, bearing that Title. Upon which a Commentary thus relates the whole Story: One night an Uncle of *Mahumed* promised that he would turn *Musulman*, and believe him for a Prophet, if he would make the *Moon* come to the midst of Heaven, and be in the Full, which was then but newly Changed, and divide it
self

self into two equal parrs, and come out of Heaven to the Earth, and the two pieces to go, the one through the hole of one of *Mahumed's* sleeves, and the other piece through the hole of the other, and both pieces to come out at the collar of his Coat, uttering these words, *Mahumed is the Prophet of God*; and then to joyn together, and return to Heaven where it was at first.

Mahumed (saith the Legend) prayed God to assist him with his Divine Power to do all that his Uncle demanded. And the Story saith, that the Moon presently, at *Mahumed's* request, came to the midst of Heaven, and divided it self, and descended, and did as is above-mentioned. But all this was no whit prevailing upon *Mahumed's* Uncle, who charged him for a Conjuror, and imputed to Negromancy, what his Nephew pretended to be done by the Divine Power: which occasioned those words in the Chapter of the Moon, *The wicked say, it was a manifest Forgery.*

These are the greatest of *Mahumed's* Miracles, and the most authentique among the *Moors*; though numbers more are related to have been done by him; of all which, not one witness is produced, nor any reason rendered that might move him to perform them.

CHAP. XXIII.

A short view of the state of Christianity at the time Mahumed began his Heresie. How the divisions in Christian Religion might help up Mahumedism.

IF we look into the condition of Christianity both before and at the time of the breaking forth of *Mahumedism*, we shall discern it miserably shaken and convuls'd; the principal Heads of *Faith* oppugn'd and renounced by various Heresies, and the outward Communion of Christians vilely confused and rent by the contesting Prelates of those days, who minded their own pride and pre-eminence more than the peace and establishment of Christian Religion. There is a Souldier, who in his scabrous and rough Latine, thus describes the state of Christians in the time of *Constantius*: [*Ammianus Marcellinus*, lib. 21.] *Erat* (speaking of that Emperour) *super his facilis adimere quæ donabat, Christianam Religionem absolutam & simplicem anili superstitione confundens: In quâ scrutanda perplexius, quàm componenda*

nenda gravius, excitavit dissidia plurima, quæ progressa fustius aluit, concertatione Verborum, ut catervis Antistitum jumentis publicis ultrò citroque discurrentibus per Synodos, quos appellant, dum ritum omnem ad suum trahere conantur arbitrium, rei vehicularis succideret nervos. And lib. 27. Damasus & Ursicinus supra humanum modum ad rapiendam Episcopalem sedem ardentes, scissis studiis, asperrimè conflictabantur, ad usque mortis vulnerumque discrimina adjuventis utriusque progressis : quæ nec corrigere sufficiens Viventius, nec mollire coactus secessit in suburbanum : & in Concertatione superaverat Damasus, parte qua ei favebat instante. Constatque in Basilica Sicinini, ubi ritus Christiani est Conventiculum, una die Centum triginta septem reperta cadavera peremptorum : Efferatamque diu plebem ægrè postea delinitam.

In which periods our Author sufficiently insinuates the distracted State of Christianity, occasioned chiefly by the haughtiness of those very men, whose Office strictly obliged them to a clear contrary deportment. But the Historian, by way of *Sarcasm*, seems to justify their proceedings, seeing it was for no lower designe, than that having obtained their purposes, *Ditentur oblationibus Matronarum, procedantque vehiculis insidentes circumspèctè vestiti, epulas curantes profusas,*
adde

adeò ut eorum convivium regales superarent mensas, qui esse poterant beati revera, si magnitudine Urbis despectâ, quam vitiis opponunt, ad imitationem Antistitum quorundam Provincialium viverent: quos tenuitas edendi potandique parcissimè, vilitas etiam indumentorum, & supercilia humum spectantia perpetuò Numini verisque ejus cultoribus ut puros commendant & verecundos.

But if it be suspected that his great hatred of the Christians moved this Gentile to animadvert too censoriously upon their carriage, then it will be reasonable to enquire what others have delivered in this matter, whom we must needs confess to be free from that partiality, which we may be jealous of in *Ammianus*.

Eusebius (Lib. 8. c. 1. Hist. Eccles.) describing the times immediately antecedent Diocletian's Persecution, saith, That through too much liberty the affairs of the Church began to degenerate into Softness and Sloath; and Christians fell to persecute one another with hatred and contumelies, and mutually to wound themselves with petulant Tongues: the people minded nothing but bitter invectives, railings, calumnies and reproaches. The Governors of the Church clashing with, and oppugning one another, drew the Laity into seditious practises. Under a shew of holiness, the most abominable depravities were

were committed, and all manner of iniquity was acted under the pretence of Religion. The Assemblies of Christians grew cold, thin, and seldom: And when God seemed to have a designe to open their eyes by the persecution rais'd against the Christian Souldiers that were under Veturius, yet they were not at all thereby moved, nor took the least care to appease Gods wrath, or render him propitious; but as if they thought the Almighty had taken no notice of their sins, they went on therein without remorse, adding new to old. The Pastors leaving the rule of Godlinesse, fell into hatred, discord, threatnings, emulations, enmities, &c. among themselves; minding nothing but haughtiness and pride, and like Tyrants to suppress each other.

This was the miserable condition of the Church at the entrance of the fourth Age: and to this purpose also we find *Hermias Sozomen* writing [in *Proæm. Eccles. Hist.*] where he apologizeth for himself in taking notice of the Seditious among Ecclesiastick persons about Primacy and Prelation; and with due resentment recounts the litigious disputations which were hotly pursued under the pretext of Holiness, and a more perfect knowledge of God, to the bitter disturbance of the Church; those things being then made matter of controversie, which before were never questioned. *Sozomen Hist.*

Eccl. lib. 1. cap. 14. The implacable contest betwixt *Gregory* the great, Bishop of *Rome*, and *John* of *Constantinople*, about the dignity of Oecumenical Bishop, which hapned about the time of *Mahumed*, is too notorious to need to be enlarged upon.

But to come a little nearer; *Arabia*, where *Mahumed* first appeared, was saln under the pest of Heretical Doctrines, which began in *Beryllus* Bishop of the *Bostri*; who that he might pervert the Ecclesiastick Canon, fell into various Opinions about the *Divinity* of our *Saviour*, and the immortality of the Soul. And though by the pains of *Origen* he was reduced, yet the spawn of his Heresie was not quite dri'd up in *Mahumed's* time. *Eusebius* intimates their Heterodox opinions, *Eccles. Hist. lib. 6. cap. 36.* out of which Historian *St. Aug.* (in his Treatise of Heresies) observes, that the *Arabians* generally held, that humane Souls perish with their Bodies, and like them should be raised at the last. And *Daneus* saith, in his Commentaries upon that Book, how *Arabia*, as also its Neighbour *Egypt*, was always fruitful in Heresies : and as both Countries have brought forth Serpents obnoxious to mens bodies, so likewise Opinions dangerous to their souls. But, what is most remarkable to our purpose, at the very time when *Arabia* was overspread with the

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Heresies among Christians, *Mahumed* laid the foundation, and sow'd the seeds of his damnable Imposture; as *Danaus* observes, in his Comment. in *August. de Hæres. 6. pag. 202.*

The *Collyridians* (so called from *Collyris*, or the wreathed bread which they offered to the Virgin *Mary*) were at the rise of *Mahumed* very numerous and prevailing; who, by giving divine honours to the Blessed Lady, brought no little disrepute to Christianity, by giving *Mahumed* (and his Partizans) occasion to think it guilty of Idolatry; the great sin he at first so zealously preach'd against. But it had been well the *Collyridians* had been the onely Sect which gave *Mahumed* opportunity to oppose Christianity. For there were many more, such as the *Jacobites*, *Nestorians*, *Melchites*, &c. who served to increase the cry, and which made him so often upbraid Christian Religion with the Division of its Professors; who were so separate in their Opinions, that *Mahumed* thought them to be no better than a *medley of Fanaticks*.

And that this troubled state of Christianity was very advantageous to the designs of this great Deceiver, need not be suggested to the considering Reader, &c.

CHAP. XXIV.

A further enquiry into the things conducing to Mahumed's advancement, &c.

IT would be too bold an intrusion into the *secrets* of Providence, to enquire why God should suffer this monstrous Impostor, from so contemptible a beginning, to grow up to be a scourge and disturber of the *whole world*; which with most safety is to be ascribed to His Power and Wisdom, who makes the worst of men serviceable to his Providence, in making them the Executioners of his anger, which we may conclude was now fearfully incensed against *those* who had so undutifully prevaricated the Heavenly Rule of good life, and had no less violated the unity of the Gospel by Schism, through their want of Charity, than they had prostituted the Faith thereof through Heresie, for lack of Truth. At the first opening of *Mahumedism*, *Arabia Fælix* was over-run with all sorts of false Religions, and the *Professors* of Christianity were then
very

very negligent in making Profelytes ; and so far from labouring the conversion of either Jew or Pagan to the *most holy Faith*, that not a few of them had in effect renounced *it* themselves ; having not onely called in question, but flatly denied the *Divinity of the Son of God* : And those who were not infected with that damnable Heresie, were yet tainted with other Heterodox opinions, which made them so factious and unquiet, that they gave occasion to the Infidels to scoff at them, when they pretended to be the Subjects of *one* whom they stiled *The Prince of Peace*.

The Emperour *Heraclius* was grown supine and negligent in the affairs of both Religion and Empire. He was become also a mighty favourer of the *Jacobites*, having been seduced to that Heresie by the crafty insinuations of *Athanasius* their Patriarch. He was likewise so mightily saln in the esteem of the *world*, that when he sent Embassadors to make a peace with *Chosroe*, the haughty Infidel treated them much below their Character ; and at last dismiss'd them with this scornful answer : *That unless Heraclius would renounce the crucifi'd Galilean, whom he worshipped as God, and worship the Sun, he would treat no further with him.* He was moreover wholly given up to the Heresie of the *Monothelites*, which spruag
out

out of the bitter root of the *Jacobites*, and was the last of that long and wicked train of Heresies, which upon the contempt of the Council of *Chalcedon*, exceedingly wasted and ruined the East Church.

Out of this Heresie of the *Monothelites* there were sprung infinite extravagant branches, which greatly deformed the Church, renting its *Unity* with manifold Schisms, and wounding its *Faith* with as many Heresies: And God knows what would have followed, if the Lord, whom they had wonderfully wronged by their wanton and wandering conceits of him, had not, to stop the course and stream of their wickedness and folly, let loose *Mahumedism* to overwhelm those first, who first had most wrong'd the Saviour of the world; punishing by this violent and wicked *sect*, the sinful Divisions of Christians: For we see that the *Mahumedan* Conquests at first chiefly seized on those *Regions* where Christianity was most pestered with Heresies.

Nor was *Heraclius* more remiss to suppress Factions in the Church, than Discontents in the *State*; but by his Exactions made all sorts of his Subjects ready to comply with any Pretender to free them from their present pressure. He had made the Jews his implacable Enemies, by his new cruelties;

ties; being grown unmercifully severe against them, after the Magician had warned him to beware of the *Circumcised Nation*. And as to the Christians, their Intestine Divisions were so great and many, and the Emperour a Patron of the worst, that they were in the next disposition for a Rebellion. And in this troubled juncture of affairs *Mahumed* appeared, promising, as some say, to reconcile all *differences in Religion*, and to remove all oppressions in civil *Government*; pretences not more specious, than necessary to be made good. But his method was very unprobable, while he left all to the decision of the Sword. And indeed, the success of his Arms was the chief cause of the spreading of his Doctrine; it having ever been the condition of the Conquered, to follow for the most part the Religion of the Conquerours. And I cannot but here tell the Reader, that the present *Mahumeds* make the *success* of their Prophets *Arms*, and *spreading* of his *Doctrine*, the chief proofs and arguments of the truth of his Mission and Revelations. But enquiring into the causes of the enlargement of *Mahumeditism*, to those already-mentioned, we may adde the Impostor's strict prohibition of all Disputes concerning his Doctrine, or calling any point thereof into question. Next, the keeping his Profelytes in ignorance, by a
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suppression of the study of Philosophy: for by putting out this light, he left them destitute of all manner of discovering the grossness and vanity of his *Positions*. And lastly, the sensual Liberty allow'd by *Mahumed*, may be due-ly accounted among the main causes of the advancement of his Imposture: for he did not grant his Sectaries only in this life a prodigious *filthiness* and carnality, but he promised them the like in Paradise, as I have before mentioned: And men (we know) are more allured and perswaded with sensual enjoyments, whereof they have certain experience, than with the promises of spiritual delights, presented only to their hopes, and for which, present and sensible pleasures must in the mean time be forsaken. But by what means soever *Mahumedism* was at first promoted, we find a learned person upon a diligent calculation of *Mahumedans* and Christians, making the former exceed the latter in proportion of *Six* to *Five*.

F I N I S.